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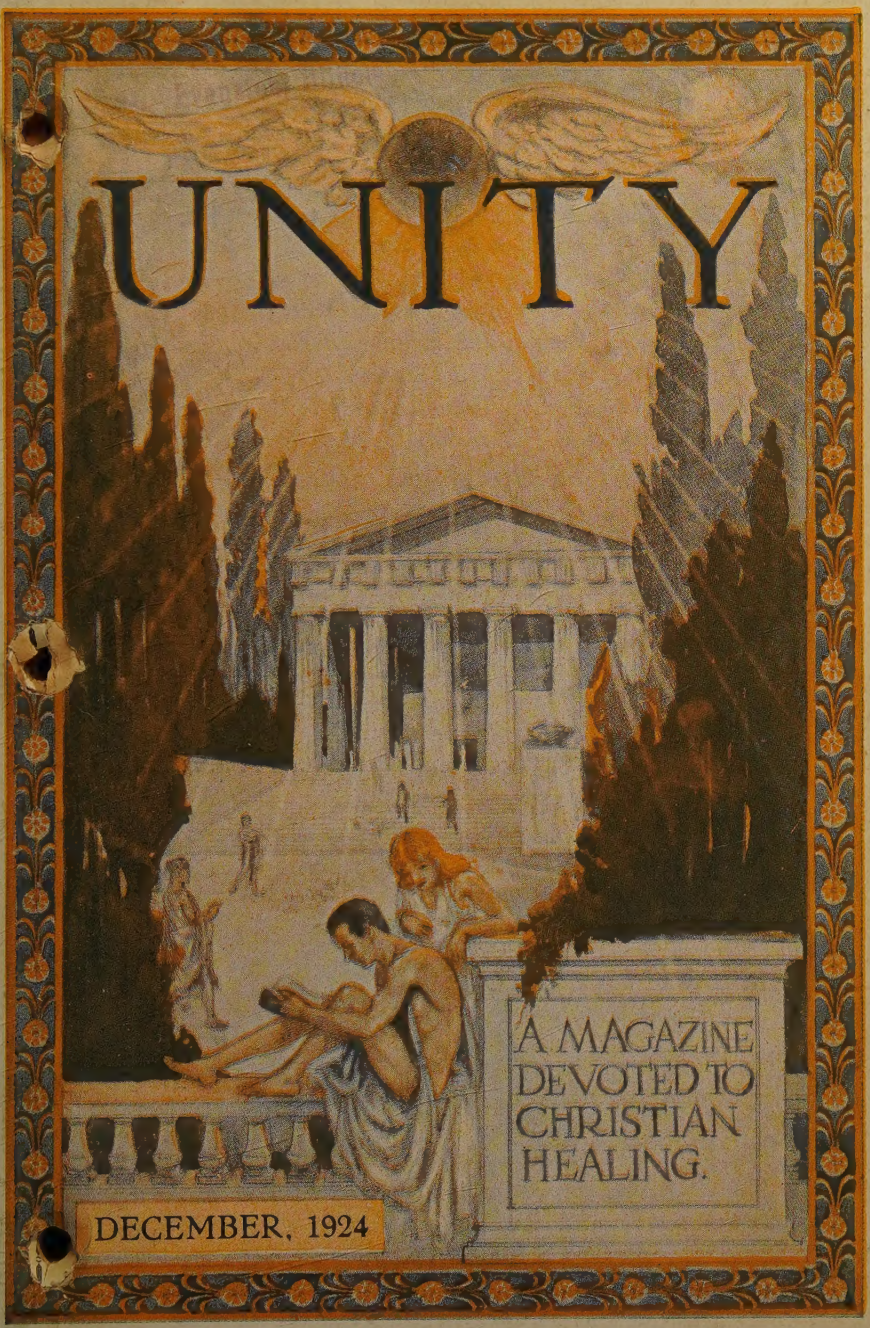

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write, telephone, or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

A LITTLE CHILD SHALL LEAD THEM

VIVIAN YEISER LARAMORE

Let avarice and greed be still,
For, lo, upon the heart's high hill
Is born again that Child demure
Whose sweet simplicity shall cure
The ills of every age and clime;
How glad the Christmas bells that chime:
"A little child shall lead them!"

Across the years that seem so long
There comes again the angel's song,
And sense and self forgotten are
In following the Spirit's star,
To where that Babe, the Christ-ideal,
Is ready now, as then, to heal—
"A little child shall lead them!"

So bring your gifts, O Wise-men all,
In answer to the age-old call,
An humble heart, a reaching mind,
And tender love for all mankind;
Such tokens are but fitting things
To lay before the King of kings—
"A little child shall lead them!"

Let gladness reign throughout the land
And peace and praise go hand in hand,
For, lo, the East with love is bright,
And every heart that seeks the light
With steadfast trust and yearning true,
Shall know the joy that Mary knew—
"A little child shall lead them!"

CHRIST'S BIRTH AND REIGN IN MAN

CHARLES FILLMORE

HRISTMAS is the most universally observed of all our holidays. The reason for this wide observance is that Christmas celebrates the greatest event that ever took place on earth—the raising of the natural man to the superman.

The Lord of this planet and all his assistants, the archangels, shouted for joy when one man, out of the millions that peopled the earth, achieved the great ideal set for man, Christ consciousness.

We should remember that the human family is the product of untold ages of growth. Races have come and gone, cycle after cycle, and left hardly a mark of their existence. We find here and there in caves and buried sands a few utensils or hieroglyphics—all that is left, from an earthly viewpoint, of some important civilization.

Why have these great races of the past died and been forgotten? Because they failed to raise the human standard high enough to produce one real man. They may have been like John the Baptist: "Among them that are born of women there hath not arisen a greater than John the Baptist." But they failed to produce one man of the Christ pattern, great in the kingdom of the heavens.

Men are not arbitrarily created at the fiat of God. God is Spirit, and Spirit works under law. We have assumed that God could manufacture men, as phonographs are turned out of a factory. If men were thus manufactured they would be merely phonographs. To make men requires infinite wisdom, power, love, patience, and all other attributes that we can imagine, raised to the superlative degree.

God is not satisfied to make men like machines,

to be driven at his will. God's men are like him, free agents having access to all that exists in his spiritual kingdom. Millions of seed men are planted in the garden of God, the human body; they grow in their freedom and forget their source and die. The husk perishes, but the germ is saved and planted again and again. The ever present Spirit hovers over these human plants, ever holding before them the image and likeness of the perfect man. And when one man, out of the billions that have strutted upon the earth, breaks down the ambitions of mortality and attains eternal life, all the hosts of heaven shout:

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

Jesus told Nicodemus that he must be born from above of Spirit and of water. Here is a wonderful, mysterious prophecy, one that has never been fully understood by any man except Jesus, because no other man—so far as our records show—has demonstrated the divine man. However, many men are on the way to the accomplishment of that which Jesus accomplished—the bringing forth in human consciousness of God's idea of man.

We may assume that we are God's idea of man, and such an assumption will help us to the attainment, but we must prove our assumption. The one goal of human achievement is to bring forth God's man, that is, to bring forth our ideals of ourselves. We all have these high ideals, we all see that there are possibilities in us that we have not developed. In other words, infinite Mind is constantly holding before us that which, if we would seek it, would make us the fulfillment of our ideals.

Jesus was not the only man of whom the Jehovah mind has said, "This is my beloved Son," but that same mind is saying to you in your higher consciousness: "This is my beloved son; follow him." Are you follow-

ing this beloved son, the God ideal? If so, you have begun the new birth; you have started in your mind a process which, through mental and spiritual coördination of your mind with the mind of God, will ultimate in the resurrection of the image and likeness of God which was implanted in you in the beginning and which you have allowed to die.

We should clearly understand that the "image and likeness" man existed before Jesus. People of the religious world have been sadly mixed on the character of Jesus. They have identified the man Jesus with the Christ, and thereby failed to understand the Scriptures. Jesus set the Jews straight on this point in Matthew 22:42-45.

> What think ye of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,
>
> The Lord said unto my Lord,
> Sit thou on my right hand,
> Till I put thine enemies underneath thy feet?
>
> If David then called him Lord, how is he his son?

The same explanation of the existence of the Christ before Jesus is given in the Gospels of Mark and Luke.

We thus see that Jesus plainly taught that the Messianic principle which he brought forth existed before the personality Jesus.

Christ the only begotten Son of God is God's idea of himself. All men are candidates for the high office, the Son of God manifest. The prize of the high calling in Christ is not limited to any race or condition of men. Jesus Christ demonstrated these facts. The most humble circumstances attended his birth, yet he demonstrated the Christ principle by believing in the supremacy of the spiritual mind within and without himself. Such demonstration is possible to every man; its accomplishment consists in getting an understanding of and adjusting the thoughts of the mind to the law through which the demonstration is brought about.

We have thought that looking to Jesus as our Savior was a religious rite that we had to observe in order to fulfill the obligations of our church. This is not the way in which spiritual discernment reveals Christ and his appearing in Jesus. Looking to Jesus as the type man will bring forth definite results in our overcoming of the mortal man. By following Jesus in the regeneration we shall be raised from mortal to immortal consciousness. In other words, there is in every one of us a superman, and that superman can be brought into expression by our denying the temporal man, by our affirming and making the superman real, by our changing our thoughts from the relative to the absolute.

Mentality and brain are the tools of the I AM. Man (I AM), the carpenter, like Jesus, is building his temple, the body. The body, also the temple of the living God, is the workshop in which every man accomplishes that which he idealizes. Without a body man is like a carpenter without workshop or place of abode. So there is necessity for having the body. The body should be raised as the soul is raised; man should work in his shop and not outside of it. Here again is the symbology of Jesus in his work: It was within his temple that he raised himself. He raised his Adamic man by working with the simple principles that are available to every one of us. He taught that man must be lifted up.

Regenerate man should not judge by the sight of his eyes or the hearing of his ears; he is not to pass judgment on external evidence. "Judge not according to appearance," said Jesus. Do not take the outer as the fulfillment of God's law. God's law is in principles and in ideas, and the superman who is being born again in regeneration is inspired by a wisdom higher than the mortal. We shall never fully express the Christ man; he always will be greater than the expression.

Our first experiences in the new birth point the way

to "another country" or another state of consciousness. In the symbology of the Old Testament, Abraham and Jacob were told to go to "another country;" similarly, in your ideals, you begin spiritually to perceive that you need more room for the expansion of your thoughts and through faith you see a new world all about you—not in the heavens far away but in the spiritual ethers omnipresent. This world of Spirit all about you is a realm in which your mind takes a deeper hold in ways that you cannot explain. You begin to believe in what you cannot prove with the senses, to believe in your ideals, to believe in yourself, to believe in the Christ within you. This is faith, the outstanding characteristic of Abraham. As your faith grows in the things invisible, they become tangible, they become as real to your mind as material things are to sight and to touch. What seemed to the sense consciousness merely a far-away ideal, a daydream of hope, through faith takes on reality. "Faith is the substance of things hoped for, the evidence of things not seen" (A. V.). The world of sense is unreal, because it is changeable, uncertain, unreliable. Thoughts that we have today may change tomorrow and give us a new manifestation in the ever changing outer world of forms.

In the new birth we study motives when we want to know the causes lying back of acts. Mind is the moving power back of every act, and when you familiarize yourself with thoughts you can solve the problems of your life and show others how to solve their problems through the Superman, Christ.

The followers of Jesus have held many different opinions concerning the character of Christ. They have looked upon him as God, and have thought that through him they were to be saved and, after death, transported to heaven. This is not the teaching of Jesus. He said to let the dead take care of the dead; to follow him in the realization that life is continuous,

that it is here now, and that man can through the consciousness of the Christ within enter into eternal life, overcoming death of the body, as Jesus overcame. Overcoming death of the body is the consummation of the new birth.

One of the first steps in the new birth is the realization that life, eternal life, is the very foundation of man's being. The realization of omnipresent eternal life will lift you out of the race idea of temporary life. Proclaim the ever living image and likeness of God within you. The meaning of I AM, or Jehovah, is the "ever living one." If you have never thought of yourself as the ever living one, you have not begun the new birth.

Jesus taught that the natural man must be reborn through water and Spirit. Water represents natural life and Spirit, divine life. We live in an ocean of natural life as fishes live in the sea. When we, like Peter, see the living Christ within the natural man, we quicken the water of life and it is transmuted into the wine of life. This is the first sign that man is being renewed. This so-called miracle takes place at Cana of Galilee, representing the whole life circle, life activity within and without.

To attain eternal life we must so identify ourselves with this Sea of Galilee that we feel the whirl of the new life in both soul and body. We must not only understand that life in all its fullness is waiting for us to lay hold of it with faith and power, but that it is ours to command. Let us think about life, talk about life, sing life, life, life, and we shall find that through the power of our word we shall quicken the life currents in our minds and in our bodies.

It is evident that the birth of Christ, in its beginnings, at least, is a very simple matter. By the power of your own thought and word you begin the new birth. Remember that we are dealing with divine law, not with a God who can arbitrarily will that we come

into existence without volition on our part. God has given you free will; you are the supreme arbiter of your destiny. It rests with every individual whether he will be God manifest or whether he will remain a mere worm of the dust. Decide for yourself whether you will be a follower of Jesus Christ in the regeneration and overcome as he overcame, or whether you will drift along in the old way, be born in the physical, be planted in the earth, and go over the same route again and again through reincarnation.

On this day on which we are celebrating the new birth, we should bring this question right home to ourselves and think about it—not only today, but every day. All over our land people are talking about Christ, and the great majority of them are referring to him as Jesus, the man of Nazareth, who, they assume, lived and died and went to heaven. They make no distinction between the Christ principle, the Son of God, and Jesus, the son of man. Jesus is the consciousness of self, while Christ is the universal spiritual pattern which self must copy. The Christ principle lives today here in our midst; it always has been here and always will be here. It is your highest ideal of yourself. It will take part in every act of your life if you will only give it your thought. Begin to think then of the Christ in you; let Christ be born in you. "Let Christ be formed in you," said Paul, who understood the new birth as it was in Christ Jesus, although he did not complete it in himself. Paul plainly discerned that it was the Christ Spirit that raised up Jesus from the dead; also, that the same Spirit is in us all. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Isaiah prophetically saw the ideal man, Christ, not in the personality of Jesus, but as a possibility in all

men. He saw that the Christ man was to come as a new consciousness, new judgment, and new reverence for God; that he was to have power, the power of Spirit mind. He prophesied that the new man was to smite the earth with the rod of his word. The superman raises his mind and his body from the merely mechanical side of existence into a realm in which ideas and thoughts are the vehicles of expression and he brings about results of which the temporal man, the natural man, has no concept. When the temporal, natural man sees the works of the supernatural man, he says: "There is some chicanery about this; you can't fool me with your sleight of hand stuff." The sense man thinks that everything that is just beyond his ken is either a miracle or a trick. He does not believe in anything that he cannot understand with his three-dimensional mind. So he remains an ignoramus and dies the death of the ignoble.

Then have faith in something more than you can see and feel and taste and smell. If you want to be a better man, at once begin mentally to see yourself better. Then follow the good thought that springs up in you, and you will translate into flesh and blood that which seemed in its beginnings a transient vision of the night.

One of the early steps in regeneration is physical healing. We today are healing as Jesus healed, under the same law. Divine laws are always the same. Understanding these laws is just a matter of applying them. Jesus said: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Healing as Jesus healed is considered miraculous by most people, but we know that it is the result of the application of mental and spiritual laws that operate just beyond the range of mortal understanding.

Jesus Christ did not say that he was going to separate himself from us; on the contrary, he is more universally at work with us than he was when he was on earth in

Jesus' body. If we identify ourselves with the Christ mind we shall find that Jesus is in our midst today and that the principles which he demonstrated are coming closer and closer to the consciousness of every one of us, through our faith in him.

The natural man emphasizes the self, the Christ man emphasizes God. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

The great work of man in the new birth is the overcoming of selfishness. When the Christ baptizes the natural man Jesus, selfishness is stimulated. The Jesus man is driven into the wilderness of sense to be tempted by the ruler of that domain. Watch your mortal ambitions, your selfishness and vanity. Study the life of Jesus, and you will know how to handle every situation that may arise in your experience.

We are destroying the things that we do not want in our world. We find in metaphysics that mere denial of a thing dissipates it, dissolves it, and sends it out of our consciousness; and that, on the other hand, affirmation will bring a thing into expression. We must use our inner spiritual judgment as we never used it before. We must be reverent. Reverence brings us into unity with the realm of ideas. We must have faith; we must have zeal; we must have power; we must have all the qualities that Jesus had, in the same degree in which he had them. Let us not be afraid that we are sacrilegious in following Jesus literally in all his accomplishments. He said that we should do the things that he did, and greater; that we should follow him; that we should overcome as he overcame; that we should idealize him; that we should be like him. Those are mighty promises. Their fulfillment is easy if we only believe them and stick to our faith. "In your patience shall ye win your souls."

Let us put away our idea of separation from Christ.

Let us stop thinking that Jesus Christ was so superior that we must worship him as God. He was and is our Elder Brother. We are joint heirs with him to the kingdom of the heavens. To exalt Jesus to the place of the mighty God removes the bond of sympathy and helpfulness which he has established between us and the Father. Jesus saves us through the expansion of the Christ mind in us as it was in him. His blood is his life, which we are to pattern in our lives. "Put on Christ." Become a member of Christ's body. Outside of the Christ ideal your life will be a failure; you will find dissatisfaction in everything you do unless you enter into spiritual life with Christ, your higher self. Man's concept of life, the life that the human race is living today, will come to an end, as have all the civilizations of the past.

We all are striving to fulfill our ideals, be they never so ignoble. If your ideal is set on earthly things you will be disappointed in the end. Raise your standard to its highest and you will find that it blends with what Jesus taught as being the great attainment for man. What you really desire is the Christ love, the Christ wisdom, and the Christ power to overcome all the limitations of the flesh, the world, and the devil. These Christ attributes are within your grasp, and that grasp is in your mind. Affirm yourself to be the son of the living God and you will demonstrate your affirmation. Raise yourself to Christ consciousness through your prayers and affirmations made in the knowledge that you are a superman in the sight of God, and you will here in this time be born again. "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom."

The mind grows by what it feeds on.—*J. G. Holland.*

THE SABBATH

THEODOSIA DEWITT SCHOBERT

THE TRUE Sabbath of the Bible is not a day to be observed in an outer way only. The outer Sabbath day is but a shadow of the true rest, or keeping of the Sabbath. Paul says: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's." We do not think that this mention of meat gives us any light on the question of eating or of not eating flesh. In Paul's time there was much question as to whether the professed followers of Jesus Christ should or should not eat food that had been offered to idols and afterward sold for food. Paul was alluding to that question, in his mention of food.

All these outer forms mentioned by Paul were but shadows of the real inner spiritual worship of God. The Sabbath rest is that consciousness in which we rest from our own work even as God rested from his work, the consciousness in which we let the Spirit of the Father act in and through us. See Hebrews 3:16-19 and 4:9, 10.

In an article on "The Power of Stillness," A. B. Simpson writes:

> The sweetest blessing that Christ brings to us is the Sabbath rest of the soul, of which the Sabbath of creation was the type, and the land of promise God's great object lesson. There is, for the heart that will cease from itself, "the peace of God, which passeth understanding," a quietness and a confidence which are the source of all strength, a sweet peace which nothing can offend, a deep rest which the world can neither give nor take away. There is in the deepest center of the soul a chamber of peace where God dwells, and where, if we will only enter in and hush every sound, we can hear his still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center where there is no movement at all; so in the busiest life there may be a place where we dwell alone with God in eternal stillness.

This is the only way to know God. "Be still, and know that I am God." "Jehovah is in his holy temple: let all the earth keep silence before him."

The true Sabbath day is that state of mind in which we rest from our outer work, cease our daily occupations, and give ourselves up to meditation or to study of things spiritual. The Sabbath day is also an attitude of mind in which we relax the outer consciousness, let go our thought about material things and the affairs of daily life, and enter into spiritual consciousness. When we enter the spiritual consciousness we discontinue the external observance of days, because every day is a Sabbath day to us when we retire into Spirit and begin the worship of spiritual things.

A day is a symbol of a step in consciousness or a degree of unfoldment. In Spirit there is no such counting of time as man counts it in his ceremonial worship of certain days, as though one might be more acceptable to God on one day than on another.

The Galatians to whom Paul ministered were very careful in their observance of outer days of religious worship. In his Epistle to the Galatians Paul wrote:

> Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.

When one discerns the inner way of keeping the Lord's Supper and of receiving baptism, he no longer feels need of the outer rites and ceremonies by which he has in the past commemorated these ordinances. He enters into the one baptism, which is the baptism of the

Holy Spirit, and he feasts daily on the true bread and the true wine, or the body and the blood of Christ—spiritual substance and life. He appropriates this substance and life for the vitalizing, renewing, and sustaining of his whole being, through communion with God in the silence and through realizing and affirming the presence and the power of substance and life in every part of his organism.

Even so, when one's eyes are opened to the true Sabbath—of which the keeping of the outer seventh day above the other days of the week was but a symbol—he no longer feels the need of continuing to observe outwardly any one day as a particular time of worship. He rests in God every day, and he keeps all days holy to the Lord because he keeps himself whole, and true to spiritual thought. Tithing, too, will become a thing of the past when one really gives himself and his all to the Lord's service.

Every individual must be fully persuaded in his own mind as to the inner significance of outer forms; no one enters into life by the outer keeping of the letter of the word. The inner spirit of the law, not the letter or outer observance, gives life. It is the daily practice of Truth principles that lifts the whole man into eternal life, health, and peace. Outer ceremonies and observances cannot do this.

In the fourteenth chapter of Romans Paul is very clear in his injunction that men should not judge one another by outer things. "One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind." One does not sin either in observing or in not observing outer laws and ceremonies, but "whatsoever is not of faith is sin."

The keeping of certain strict outer rules in religious worship tends to build people up in self-righteousness, and it usually hides from their minds the real spiritual truths that these religious ordinances were intended

to teach, thus hindering them in their spiritual growth. The true worship of God is not in outer ceremonies, but is in an inner, humble, joyous, spiritual state of mind and heart.

The kingdom is not in eating or in drinking, neither is it in keeping or in not keeping one day in the week above the others; it is righteousness—the true, inner Christ righteousness—and peace and joy in the Holy Spirit. They who worship God must worship him in spirit and in truth. We therefore say:

Beware, lest in laying upon yourselves strict outer observances of ceremonies or days, you miss your true calling which is in Spirit—the inner realm of peace and truth, of mercy and love, of joy and wholeness.

REALIZING GOD

When you suddenly see God, or for a moment hear his voice, it comes with a sense that you had heard it before, but it was in the unconscious depths of your being, and you were so busy with other things, so distracted with other thoughts, that that sounding voice was shut out from your consciousness. It was there all the time. Yes, and you heard it all the time. But it was only when you give yourself to hearing it that you know you hear it. It is that last act—not that God does not speak to you, not that you do not hear, but that you *realize* you hear—it is that last act of giving which *you* must do. God himself cannot do it unless he is to destroy your moral judgment altogether. He never ceases to speak to you; you never cease to have ears to hear, nerves to carry the message, a brain to understand.—*A. Maude Royden.*

We should manage our thoughts as shepherds do their flowers in making a garland: First, select the choicest, and then dispose them in the most proper places, that every one may reflect a part of its color and brightness on the next.—*Coleridge.*

CHANGING THE THOUGHT

ADELAIDE KENNERLY

"GOD IS love and love is the law," is so full of meaning to the advanced student of Truth and to the metaphysician that volumes could not convey to them a clearer explanation of divine law. But to the newcomer on the Path, to those who are just beginning to seek a more beautiful and more harmonious life, "God is love and love is the law" means nothing but a group of eight words.

Groping, the beginner asks: "How can I get in tune with God? How can I bring more harmony into my home and my business and my social life? If Christianity is practical, how shall I practice it to eliminate worry, avoid sickness, and keep out of sin?"

Every advanced student who has worked toward God (Good) will answer that it is necessary first to change the thought. The young student, often on the verge of despair, asks: "How?"

The "how" is not complicated; it is easy. It takes practice and patience, but the returns are rich and satisfactory.

The unhappy person is the one whose mind has opened to negative thoughts. Negative thoughts tear down; they destroy the ability to prosper, the peace which builds body and mind; they bar good, constructive thoughts, which bring to us all that we want.

To rid the mind of destructive thoughts, or negative thoughts (criticism, condemnation, lack of faith), we first must have a strong desire and a great determination to do so. Every time we find ourselves criticizing our fellow man we should stop immediately and praise him, praise the good in him—for in every one of us there is good. By praising the good in our fellow man we shall find the good in our own hearts.

When we find ourselves thinking about sickness or sin in ourselves or in others, let us stop it. When we discover that we are discouraged and are holding thoughts of poverty, let us stop it; for we bring to ourselves the things that we think about.

Thinking goes on automatically, but we can think the kind of thoughts we should think, and thus bring blessings instead of sorrows into our lives. For instance, if the thought should come into the mind that John Doe is mean and dishonest, we must dismiss the thought immediately and realize: "John Doe must work out his own salvation. He is doing the best that he can; he is marching to the music that he hears. Jesus did not condemn—neither shall I. Jesus said of his persecutors: 'Father, forgive them; for they know not what they do.' As Jesus Christ forgives me so shall I forgive every man."

It is ignoble in us to accuse others of dishonesty and sin.

> Be noble! and the nobleness that lies
> In other men, sleeping, but never dead,
> Will rise in majesty to meet thine own.

We must keep our own thoughts high, kind, forgiving, free from condemnation, and not be concerned about the sins of others except as we can help others to overcome sin. When we are inclined to judge others harshly let us remember the words that Jesus spoke to Peter when Peter asked about the one who had no work assigned to him: "What *is that* to thee? follow thou me."

It is well to keep this saying of Jesus' in mind and to bar every critical thought by repeating: "What is that to thee? follow thou me." If each of us tries to follow the highest and best in himself, soon his mind will bar criticism entirely.

To outline the behavior of another is not the duty of any person. How can we know what our brothers

are working through? The duty of each of us is to encourage the good in others as well as in himself, not to think of that which seems to be wrong.

Every thought has its affinity or companion thought; just as our negative thoughts bring their affinities and companions to take possession of us and to destroy our peace of mind, so do good, loving thoughts bring their affinities and companions to fill the mind. By dismissing every destructive thought as it tries to enter the mind, we discourage millions of like thoughts from trying to enter. Every time that we welcome a good thought we also invite millions of other good thoughts.

One of the philosophers writes that the world is a mirror that reflects what is inside our minds. Those who wish to prove this need but to watch their own feelings for a few days. If they start the day with a cross, fretful attitude toward life and people, everything will go wrong throughout the day. Men will find business bad, people irritable, and the world wrong; women will burn the food, or break the dishes; the children will be cross, and the woman's world will seem all wrong. But on days when they arise filled with joy, blessing every one and counting their own blessings, loving their fellow man, praising all that is good, the world of affairs straightens out as though touched by a magic wand, and all is well.

It may not be easy to change the mental attitude. At first the mind that has been negative will not want to obey. It will want to continue to associate with negative, destructive, disastrous thoughts. Much discipline, much work, and much patience will be required to bring it into harmony with Good. But each effort will make the practice easier, and when life's troubles grow dim and blessings begin to come from everywhere, we start the reaping of a good sowing. Good is the fruit of good labor; love is the fruit of loving thoughts sown, for love's labor is never lost.

We must remember always that luck does not come by accident. Luck is that lovable frame of mind that attracts to us what we want. When we have worked all the weeds of thought out of our mental gardens, we shall have no trouble keeping that lovable frame of mind. Then we shall realize the full meaning of the law—the whole of the law—which is love.

If we love we cannot criticize.

If we love our work we must do it sincerely and thoughtfully.

If we love life we must live it cleanly and truly.

Change all unlovely thoughts to loving thoughts, for love is the whole of the law; when we are living in harmony with the law we are prosperous, happy, and well.

LET US MANIFEST DOMINION

Within every human being there is a something that is superior to all else. This is the something that "sings ever, in the mud and slime of things." It is the dominion with which God has endowed man, and by the intelligent application of which he can put all things under his feet, demonstrating that he is in subjection to nothing but the will of his heavenly Father, which is that His offspring should rejoice in health and wholeness; far from "The diapason of the canonade." And this would have been realized "Were half the power that fills the world with terror: Were half the wealth bestowed on camp and courts, given to redeem the human mind from error."

It is in the mind of man that reform must be wrought. Let us rise then from the ashes of subjection, and manifest our dominion by the overcoming of all that opposes the accomplishment of the will of God here and now.—*The Gleaner.*

In the faces of men and women I see God.—*Walt Whitman.*

THE FOUNTAIN OF YOUTH

CLINT BERNARD

LITTLE more than four hundred years ago there lived a Spaniard named Ponce de León. He sailed with Columbus to the New World, made extensive explorations in the western hemisphere, and held positions of honor under the Spanish government. He lived a life of adventure, amassed a fortune, and was accounted a successful man. However, Ponce de León is remembered not because of the material success that he attained but because of his search for a fabled fountain of life that should renew the youth of the person who bathed in it. He suffered hardships, spent his fortune, and finally lost his life in pursuit of his quest. People today laugh at Ponce de León and at what they term his picturesque foible.

Ponce de León was not foolish; he only lived in a world of foolish people. He was the wisest man of his time—one of the wisest men of all time. He thought fundamentally and he realized that the most precious possession in life is life.

Persons who see in their bodies evidences of decay usually attempt to find comfort in the reflection that the passing years are bringing, in rich experiences and in mature knowledge, the full equivalent of the life force that has ebbed away. They say that old age has its compensations—but they live in the memories of the days when their life tide was at its flood. They should deny themselves even the poor comfort of these sophistries, which deceive no one, not even the persons who utter them. Old age is incontestible evidence of a falling short of the mark set by Jesus Christ. The Master gave no example of growing old. His teachings concerned life; he demonstrated eternal life.

Human beings who are losing their youth foster the

theory that wisdom is associated with age. Illogically they like to talk of ancient sages and of old philosophers. There are no wise old men: One who had true wisdom would not be old. The fact that one has lived many years is not an excuse for one's growing old. Christians who would be Christlike must cease to regard aged bodies as the repositories of wisdom. A man must gain wisdom by listening to the teachings of the Spirit within him. His wisdom is in direct proportion to his receptivity to God's voice in him, and is not dependent upon the number of his years.

Those who have lived many years often complain that the younger generation has not a proper respect for age. Old age is not respectable, as such. Respect can be rendered only in recognition of the good use to which a person has put the life force that he has managed to conserve. A mother is loved and reverenced not because she is growing old but because of the loving service into which she translated the life force within her. A father is held in affection not because of the white hairs upon his head, but because he used a part of his life force to care for his family. The father and the mother have aged not because they gave unselfishly of their life force but because they did not recognize and accept the promise of Jesus Christ: ". . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

Ponce de León knew in his soul—as all people know—that there is a fountain of youth. More than other men he had the courage of his convictions. He erred, either because he had never heard of the only authentic information concerning the fountain of youth or because he failed to understand its true import. Centuries before, the Way-shower had sat beside Jacob's well and proclaimed:

Every one that drinketh of this water shall thirst again:

but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

Most of us follow in the footsteps of Ponce de León. We seek life as eagerly as he sought it—and as ineffectually, as unintelligently. We seek without for the fountain of youth, not realizing that the fountain of eternal youth is within us waiting to bubble up at our understanding command.

Benjamin Franklin wrote: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." These words are the acme of wisdom—viewed from the worldly standpoint; considered from a standpoint of Truth, they are not true. God is the stuff that life is made of; life is a part of God and cannot die. The positive fire of God that we call life departs from the tenement that becomes unsuited to be a dwelling place for life, but it cannot die or become dim. It is so vibrantly alive that it must go away from any place in which it is not allowed to express life to the full extent of life.

The Knower in man knows all the fundamental truths of creation. "And God created man in his own image." Man knows instinctively that human life is of all things most precious. The mother looks upon her little child and says fondly: "He is on the go the whole day long. He is so full of life that he just can't be still." She bestows upon her child the praise that she feels to be the highest of all praise: She says that he is full of life.

The woman who puts rouge upon her cheek is seeking to manifest more life. She is attempting, though in a temporal way, to show forth beauty, an attribute of life. Although she is obtaining only an imitation of the good that she is seeking, her efforts are not entirely wasted. She is seeking her good; through her seeking she will eventually learn to distinguish between the true

and the false, and will claim the abundant life that she really craves.

Virile people love virile sports. A world's champion heavyweight pugilist may command an income of a million dollars a year, or more. People travel hundreds of miles and pay fifty dollars or more each for tickets entitling them to witness a heavyweight championship fight that may not last a minute, and that certainly will not last more than forty-five minutes. Ministers often decry this tendency in man and brand it as depravity—but they are wrong. People do not go to prize fights because they admire exhibitions of brutality, but because they are attracted by the spectacle of physical life functioning at its highest efficiency. They worship the beautiful body of the athlete instinctively, without pausing to wonder why they do it. They yearn toward him because to them he represents the acme of manifest life, the life that is God. They do not stop to reason as to whether or not the possessor of the beautiful body is using it to best advantage. They only know that he has been given a specially large portion of the elixir of life that is the most potent of magnets. Man seeks life as instinctively as the moth seeks the light, and with no more thought of depravity.

The pugilist draws larger crowds than the minister because he is a better salesman. His goods are only a poor imitation of the line that the minister handles, but his sales methods are up-to-date. He makes the most of his limited opportunities; the minister makes but little of his unlimited opportunities.

Jesus Christ preached of life, life, life. No less a master of words than he was a master of life, he summed up in this one sentence the object of his coming to men: "I came that they might have life, and may have *it* abundantly." He knew that men's first demand is for life; he knew that it is divinely right that they should have abundant life. His mission was to give them the

understanding that would enable them to receive the very best of life. Jesus Christ understood, better than any one else ever has understood, the colossal tragedy of men's failure to receive the good that God wants them to have.

Always people have been attracted by the teachings of Jesus Christ, even when they did not understand them, because they sensed the life that is in his words. They have listened wistfully to the stories of the miracles that he performed, refusing to believe that the life that was in him is for all in equal degree. A few have partly comprehended that the life that made Jesus to be Jesus Christ is for all men; they have done mighty works. Eventually all people will be led to God through their innate longing for life—which is God.

Be a Ponce de León, but go not abroad in search of eternal life. The Christ in you is your fountain of youth, though the fountain avails you nothing if you do not find it and use it aright. It flows at your bidding, to make manifest your words and your beliefs. If you accept the coming of old age and disease, old age and disease will manifest in you. The Christ power in you works with absolute faithfulness at the task to which you, by your thinking, direct it. If you so desire, it will be to you a fountain "springing up unto eternal life."

"Dost thou love life?" Then seek it at the Source of life.

INTERPRETATION OF THE CHRIST METHOD

I am convinced that Coué interprets one side of Christ's healing practice and acts on it much more truly than we church people do. He says to the patient, "Say to yourself, 'I can, I can, I can;' " and we don't press that enough. Christ always said, "*Your* faith has saved you—it is with you according to *your* faith." He told the patient to cure himself more energetically than we do. And in this Coué is nearer to Him.—*Sir William Willcock's; The Nazarene.*

METHODS OF MEDITATION

JENNIE H. CROFT

Lesson IV

REALIZATION

IN THIS lesson we take up the last of the four steps in the study of the way of meditation. We shall now realize, so far as we are able, what this word "realization" holds for us when we have released its inner power into our consciousness. We shall know too what it becomes in us when it is incorporated into our whole being. In realization we cease thinking about the word; we stop thinking in our heads and we come into the center or heart of consciousness, symbolized by the heart in the center of the body. We penetrate this innermost region where we have concentrated and have meditated upon the word "Omnipresence" until we know its power and have felt the Presence. Let us continue to feel the Presence without thinking about it. At this point begins a continual realization of the presence of our Source, our Father. Here we become conscious of the activity of the Cause manifesting in the son, Christ Jesus, within the very heart of us. We should endeavor to feel the reality of the Presence and make real in consciousness the fullness, the joy, and the freedom of the Presence as it infolds us within and without. We should not think about it, but in our hearts we should feel the Presence, the one Presence, the All-presence. We are taught that "out of it [the heart] are the issues of life." Realizing this to be true we do not think about it, but if we are not whole, we know that the indwelling Presence is health; if we do not yet understand, we know that the indwelling Presence is wisdom and that it executes its will of righteousness. We are to make within us a reality of God, our abiding strength. Consciousness of the presence of God causes us to realize the fullness of

all that God is and of all that man is, and in this consciousness the unification of God and man is established. Continually then shall we realize our oneness with the Father, and we shall have the feeling-knowledge in the heart which does not need words, is no sensation but is the stillness that knows the Father, God.

Relaxation, concentration, and meditation constitute half the process of unfoldment from the natural man into the spiritual man. Realization, the illumination of the soul, completes the process of unfoldment. Realization is making a reality in consciousness of the nature and divinity of the true self and is an actuality beyond compare.

Truth may be realized now, and the joy that it produces is beyond estimation. Realization will go on forever, continually bringing forth in man a richer and a truer concept of what he is as the beloved of the Father.

Spiritual realization is a peaceful intensity of feeling that knows without effort of thought that "I and the Father are one," for "Son, thou art ever with me, and all that is mine is thine."

Religion, with Jesus, was wholly a matter of realization and not a question of creeds or of dogmas. Does theology heal disease? When we realize our oneness with the Father and with all that is eternal we have the way of life which Jesus taught, in which life and health and strength abide. The whole process of life is a resurrection. Paul said, "I die daily," and we are finding these words to be true in ourselves, for we die continually to that which is false in order that we may live eternally in a greater and truer livingness. Soul-realization becomes God-recognization.

Faithful continuance in the practice of the way of meditation is necessary in order to know God aright.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer.

PROSPERITY THROUGH TITHING

W. I. HOSCHOUER

THAT THERE is a divine law through the operation of which every need of man is fully supplied, is a fact accepted by all metaphysicians. This law is omnipotent, omnipresent, moving as reality in everything, at all times. The manifest universe is a partial outpicturing of the law, and proof of its existence and power.

Since there is a providing law by means of which substance is made visible in forms, and through which every provision necessary for man as unfolding soul is fully established, it is of the utmost importance that the individual understand this law, that he may work in harmony with it. It is not sufficient that one have an unlimited resource; one must have constant contact with it, that it may be utilized as occasion demands.

The story is told of a young man, to whom, when he was a mere child, a fortune had been left. It was put into the care of competent trustees. The boy, when in his early teens, ran away to see the world. After many years of wandering, suffering all the hardships and enjoying all the thrills of a globe-trotter's life, he returned and claimed his inheritance. He was laughed at by everybody, and treated as an impostor. The trustees, in whose hands the fortune had increased manifold, refused to recognize his claim. His immense resource was utterly lost to him, until, by proving his identity, he made actual personal contact with it. Then, and then only, could he enjoy what was rightfully his.

This story clearly illustrates the predicament nearly every one is in today in regard to prosperity. Each has an immense resource in Spirit, but it is mostly unavailable because direct and adequate personal contact has not yet been made with it. Before this contact can be made, one's spiritual identity must be proved. One must

realize his spiritual inheritance and demonstrate to himself and to the divine law that he is spiritual being and fully entitled to the use of the inheritance. This demonstration having been accomplished through spiritual understanding, the infinite resource is tapped and substance begins to flow out and take form in all his affairs. Just how to make this ever present supply available, and then to keep all channels wide open for its constant and ever increasing manifestation, is fundamentally important in all prosperity demonstration.

Let it be remembered that man is related to the law of supply through his own individual consciousness, and in no other way. The law must work from within through us, in order to reach and affect our business relations. There is no possibility that the law will work directly upon us and our affairs from without. The individual is the center of his world of consciousness, in which his work is done and in which prosperity must be demonstrated before it can be made manifest in the world without. Therefore he must be the living center, the conscious channel, through which the law works in bringing supply into visibility. This means that he must not only recognize his spiritual resource and the law that actualizes it for him, but he must coöperate so earnestly and so faithfully, by right thinking and right working, that the law may be completely fulfilled, first in him, and then in his business. When the law has been fulfilled, prosperity realization becomes spontaneous and automatic.

Having accepted the resource and the law, the next important thing is to know how to utilize both to the very best advantage. "How can I make contact with supply, so that I and my business shall become alive in Truth, and filled with prosperity consciousness? Is there an infallible method of working, which will prove the law adequately and successfully every time?" These, and many other questions of like nature, occur

to the earnest man or woman eager to make some special business pay, or to succeed in some great work for humanity.

Those who understand the matter thoroughly do not hesitate to say that tithing is the only certain or absolutely sure method of continuously demonstrating prosperity. All other methods of working are limited, and produce only partial results. Being artificial in nature, the product of man's mental manipulation of forces and conditions, these methods partake of his limitations, and perfectly satisfactory results are seldom obtained through them. With tithing, however, the matter is entirely different. It is a purely natural and scientific, as well as a divinely ordained, method. It is in itself a manifestation of the law. So true is it to Principle and so certain in its working, one can truthfully say that it is the law itself in action. Being such, there are no bounds to its prosperity-producing capability. Its effectiveness is a matter of history. The Hebrew people, upon whom tithing was enjoined by their spiritual teachers, proved its power and resourcefulness in a wonderful way. When Israel tithed, Israel prospered; but when Israel disobeyed the divine command through doubt or greed, Israel languished in want and poverty. Wilted in spirit, their power lost, the Israelites easily became a prey to barbarian invaders. This is a national and ancient example, but there is abundant evidence to prove that tithing works just as certainly and positively in individual life, in this modern, hustling, business age. Many leaders in the financial world owe their success to the practice of tithing, adopted in the very beginning of their business careers.

An example that came under my personal observation will show how the principle works in one's affairs. A young man, whose income was about twenty dollars a week, became dissatisfied with his work and decided to change. He went into a line of endeavor that he

thought he liked better, beginning at ten dollars a week. Later, his salary was supplemented by teaching outside of work hours. He had learned of the prospering power of tithing, and from the very first he religiously put aside a tenth of his earnings and definitely consecrated it to a spiritual use. He was much surprised and gratified at the immediate, beneficial effect in mind, body, and affairs. He felt healthier and happier than ever before, and his finances began to increase beyond his fondest expectations. His salary rose, and his other income increased, until in a short time he was realizing fifty dollars a week. In less than three years after he began tithing, his income reached one hundred dollars a week, and it is still going up with no limit in sight. This is not an exceptional case; on the contrary, this sort of demonstration is quite common. Any one can do as well as this young man did, if he will conscientiously and constantly adopt the tithing method.

Here is a fact of profoundest significance to all who are deeply interested in tithing: For nearly three years I was a member of Silent Unity, and during that time read thousands of letters from people asking prayers for prosperity. Of all that number, not one was a tither; but scores wanted to know how to tithe, in order to become prosperous. Since I have been in the Unity field work as lecturer and teacher, I have talked to many people who wanted help in realizing prosperity, but never has a tither come to me on such a mission. Every tither I ever met was doing well, and was satisfied with his financial prospects. The moral of this is too plain to need elaboration.

It may interest some to know why and how tithing is an always successful way of expanding a business and increasing an income. Tithing has these results because it is, in itself, a complete fulfillment of the law that produces prosperity. In practicing tithing, one naturally does just what is required to make a spiritual

prosperity demonstration. In other words, through tithing one is brought into such perfect harmony with the divine source of supply, that it manifests automatically through him without other special effort on his part. He has but to work intelligently and earnestly, and then tithe his income, in order to comply with all the requirements of divine law. In doing this, he first recognizes God as the source of his supply; then through setting aside a tenth of all increase, he makes a definite covenant with the law. It is simply a true and practical way of praying or asking, and he who asks thus must receive. It is the perfect way of proving one's faith by one's works, and sooner will the heavens fall than that such dynamic, cumulative faith fail of full fruition. To tithe is to demand of the law that it prove itself, and it responds perfectly, according to its nature. It cannot do otherwise.

In addition to the financial advantages, tithing produces mental and spiritual results of great value, in all who practice it earnestly and enthusiastically. It makes one sensitive to opportunities and money-making possibilities. It builds up in one a prosperity consciousness and a certainty of ever increasing success. One becomes a prosperity magnet, and attracts to himself, from the realms visible and invisible, the good that is his by divine right. The practice of putting aside at least a tenth of one's income for a purely spiritual purpose—a purpose in which self-interest does not figure at all—brings one into direct and positive touch with spiritual forces that quicken and purify consciousness and gradually open the way into the I AM dominion. In short, tithing is a spiritual practice, scientific in nature, and therefore mathematically exact in its results. Through it one first recognizes his infinite supply and the law by means of which supply is brought forth; then he coöperates with that law in such exact or scientific fashion that he and the law become one in productive expression. Finally,

through this daily consecration of himself and his affairs to the service of God, every channel of supply, within and without, is opened to him, and he abides in the constant realization of abundance here and now manifest.

Try tithing, and you will be convinced of its spirit-quickening, success-creating, and money-making possibilities. After a year's experience with the method, you will know more about demonstrating prosperity than you can know by reading all the books on the subject now in print, plus all that will be written in the next hundred years.

ASKING AND RECEIVING

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.—*Bible.*

A REVERENT PEOPLE

My people have always known God. Before ever the white man came, my people were a reverent people and worshiped the Great Spirit. My people stretched forth their hands in praise to the glory of the hills and the magnificence of great rivers. As the Maker of all things we have known him and have worshiped him for countless years before a white man set foot on our lands.—*Tipi Sapa, hereditary chief of the Dakotas.*

AMERICA'S ANGELUS

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14 (A. V.).

Thus the herald angels sang long years ago in announcing the birth of the Christ.

Again today those who have ears to hear are listening to a second annunciation. Across the years is heralded the birth of the Prince of peace, born of the travail of the whole world in throwing off the bondage of sense and of self. Love shall come into being and rule the world. This is the song that the angels are singing:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."—Isaiah 9:6, 7.

Upon man, individually and collectively, rests the establishment of the kingdom of peace, for "As he thinketh within himself, so is he"—and so is the nation, so is the world. "Blessed are the peacemakers! they will be ranked sons of God."

In the Spirit of the God of peace: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"The words that I have spoken unto you are spirit, and are life."

Let us all, as friends in Christ, stand up for Jesus Christ and for the nation in constructive thought for universal peace, by meditating each day upon these songs of the angels as recorded in Luke 2:14 and Isaiah 9:6, 7. Let us make, of this powerful creative message of freedom, America's Angelus.

Ask your friends to help make this a universal meditation for world harmony.

The Home

Christ is the head of this house.

THE CHRISTMAS GIFT

ANNA H. B. OSBORN

Within a lowly manger
And cradled in the hay,
He slept, the blessed Baby,
On earth's first Christmas day.

The inn could not receive him—
'Twas full, the hour was late;
Not any door was open
To him of high estate.

No sounding trump proclaimed him,
No banner waved on high,
To herald to the people
That Jesus Christ drew nigh.

To faithful shepherds watching,
The singing angels came
Proclaiming peace and gladness
In heaven's holy name.

Like them, let us sing praises,
Like Wise-men bring love's gold,
And spread the joyous message
Till all of earth are told.

And not of earthly treasures
Alone, let each one bring,
But bring his heart's deep treasures
To Jesus Christ our king.

DID YOU SEEK FIRST THE KINGDOM

ALICE L. RUTH

"LOOK, Mother!" Eunice held up a bunch of half-blown roses and opening buds, fresh and fragrant, her dark eyes shining above the velvety pink. "All these came from a neglected rosebush at the corner of the house, which had not a bud on it when we moved here late in the spring. It was so dry and drooping when I first tied it up to the trellis and watered it that I wondered whether it would live. It is a clear demonstration of what love and praise will do; every day I have praised and encouraged the rosebush, and now it has given me these beautiful flowers just when I wanted them most. All things respond to love—even flowers."

Paul had followed his sister when she entered the house with the roses, and he broke in at the first opportunity:

"Talking about demonstrations, just see mine." Straightening up, tall for a ten-year-old, he held out a piece of silver. In response to inquiring looks, he said:

"On my way to the shop this morning, I thought I'd better be doing something with my mind, so I visualized William giving me a quarter when I shook hands with him. He was the first one I saw at the shop. I walked right up and put out my hand. He took this quarter out of his pocket and when he shook my hand he just left it there. He laughed when he saw how surprised I looked. I thanked him, and laughed, too, at the success of my demonstration. I intend to work it on others."

Eunice sat down limply, with a shocked look at her young brother. "O Paul! I don't believe it is right to call that a demonstration; do you, Mother?"

"What do you understand by a 'demonstration,' Daughter?" her mother inquired.

"I should say that it is our good thoughts brought

into visibility," she answered, "and I don't think it was a good thought of Paul's to want William's money."

"It is always safe to follow the sayings of Jesus," said Mother. "He told us plainly what to do first, when he said: 'Seek ye first his kingdom, and his righteousness.' We look to God, not to man, for our supply."

"But, Mother," Paul said in self-defense, "I have heard you say that God must have a channel to work through and that all people are his channels."

"Quite right, Paul, I am glad you remembered; but you must let God choose the channel. I am glad you are learning to direct your thoughts instead of letting them flow at random and thereby direct you. It is wise to take a good thought with you, when you are walking alone, and concentrate upon it. It is a good exercise in concentration to keep step with words like these: peace, poise, power, life, love, truth—but never invade another's mind with the suggestion that he should give you something. You want only that which is yours by divine right.

"It is your right to be prosperous, to see yourself one with God's unlimited abundance, for there is no lack in God's kingdom, and you are in this kingdom whenever you think in harmony with Divine Mind. Learn to say: *My prosperity is from God and I trust him in all my affairs.* Then with perfect faith depend on God to bring your words to pass; thank him that he has heard and answered, just as Jesus did."

Seeing Paul attentive but rather downcast, his mother added: "You want to demonstrate money because you think that with it you can buy the things that make you happy, but many people who have much money are very unhappy. It is better to demonstrate happiness, for then you are sure to have all the money you need to make you happy and you are sure of the

happiness. Say often: *I am God's happy child*, and feel it."

Blessed are the homes in which these and similar instructions are given. Children reared in such homes are the assurance of a higher civilization; they save themselves and others from many sad experiences. Blessed is every community in which such homes exist. Daily they are increasing, and they are the foundation upon which universal peace will be established.

ROAD TO ATTAINMENT

Right thinking, in its higher aspects, is thinking from the standpoint that all, in a real cosmic sense, is good, and that we do not have to change our objective life, but that what is necessary is an entire inward change, in thought and character, on the part of the individual. That is to say, the divine logos or perfect ideal is an omnipresent reality that endures the while everything else passes away. By keeping our eyes fixed on the reality (Truth) and by affirming it and thinking from its standpoint, and by living in the spirit of it, we become inwardly changed. This is the royal road to attainment—we become changed into the likeness of the divine ideal upon which we meditate, and by the creative power of our thoughts which become modeled upon the divine plan.—*Science of Thought Review.*

"I wish I could tell you how much I enjoy the Wee Wisdom magazine which comes to me every month. I thought your March number very good. I can't resist the temptation to tell you how you help me. You always bring happiness my way. I like your stories best and wish there were even more of them. I am waiting for the next number, which I hope will come soon."

The children frequently write us in this manner about their pet magazine, Wee Wisdom.

BLESSED ARE THE PURE IN HEART

ROSALIE TASKETT CRAIG

IN THIS age of enlightened thought along all lines, numbers of parents are earnestly seeking not only to understand rightly the laws of nature for themselves but to find the best methods for instructing their young children, with a view to preserving their mental purity and bodily chastity. But quite unmindful of this most sublime of all the Beatitudes, many mothers and the great majority of fathers, in the ordinary ways of life, are not sufficiently pure in heart to see God in all things—in matters pertaining to the functions of the body, to reproduction in all animal life, as well as in the forms of the vegetable kingdom.

If a little child, essentially pure in heart, is taught in its earliest years what are called the "secrets of nature," it sees only the hand of God in them; nothing abnormal or impure or improper or unmentionable. "To the pure all things are pure." How important, then, to present to the child, in the very beginning of his walk in life, while his mind is yet unspoiled by false ideas, the truth about himself and all nature. By so doing we take the surest course for preserving his mental purity for later years. And just as surely as he is correctly instructed he does see God in all these things, to the same extent as, if not to a greater than, in any other manifestation of Nature —or God.

"The supreme desire of the soul is to manifest God." The supreme desire of the soul of everything in the universe is to manifest God—to manifest, each in its own peculiar way, that life of God inherent in every form of creation.

To what end is all life? To what end are all living, breathing, growing, palpitating creatures, plants, forms, and expressions? To manifest God. This is the su-

preme desire expressed in millions of varying shapes and forms and attributes. What more simple and natural and reasonable, then, than to lead the little child to see God in all forms of life? or, to express it more correctly, to endeavor to avoid leading him in a way which, by any breath of doubt on our part, prevents his seeing God with clear eyes in all the varying forms and expressions of the world beautiful?

THE CHRISTMAS SPIRIT

MARY S. FLINT

The true Christmas spirit is the spirit of giving in return for the best gift ever sent to men, even Jesus the Christ. He came to earth as a little child to teach men that he was obedient to the Father in all things. His coming was heralded by the heavenly host, who praised God and sang: "Glory to God in the highest, and on earth peace, good will toward men." The babe born in that manger in Bethlehem, when grown to manhood, was called of God to preach, teach, and heal; to open blind eyes and to make the lame to walk. So at this Christmas season we again thank God for this best gift the world has ever received, even Jesus Christ, our Lord and Savior.

JEHOVAH BLESSES

Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.

—*The Psalmist.*

THE CHILD

Truth shows us that unless we are willing to become childlike, we cannot possibly enter the kingdom of God—that of divine love; it is to the childlike that the kingdom belongs.

Are we willing for the Christ Child within each one of us to lead us? "Learn of me, for I am meek and lowly of heart."

Wouldst thou be as they are? Live as they?

"The kingdom of heaven is within you." The beautiful childlike qualities—joy, peace, loving trust, simple candidness, are within us, waiting to be expressed; they are all summed up in one word—love.

I have the power within my soul now, and express these wondrous qualities. The child's environment is Love; he is at home in God, and God is Love. He knows love supplies his every need; he has absolute faith, and trusts love implicitly, and always responds to its voice. Because he recognizes Love in himself, he sees it everywhere, in every individual and thing around him. . . .

The child, like God, is no respecter of persons; he knows nothing of family pride, class distinctions, creeds, or nationalities.

A child's religion is not an emotion or a creed, but a service, and he serves because he loves to do so.

Evil does not exist for him; he is "too pure to behold iniquity," being conscious of only one Power and one Presence—that of Love.

His tastes are simple; he enjoys the simple pleasures of life, and we do not need to "pity his simplicity;" it is very beautiful.

He calls nothing common or unclean; he loves the flowers, birds, and animals, and how he loves the mud!

He rises to newness and freshness of life every morning, and letting go the past, every day—every moment is

a new beginning—new thoughts, new discoveries, new opportunities, he "lives in the present moment with his heart full of Love;" he can say:

> Happy and joyous and free,
> For only the Christ I see.
>
> —*Good Will.*

A CHRISTMAS LULLABY

Sleep, baby, sleep! The mother sings;
Heaven's angels kneel and fold their wings.
Sleep, baby, sleep!

With swathes of scented hay, Thy bed
By Mary's hand at eve was spread.
Sleep, baby, sleep!

At midnight came the shepherds, they
Whom seraphs wakened by the way.
Sleep, baby, sleep!

And three kings from the East afar,
Ere dawn came, guided by the star.
Sleep, baby, sleep!

They brought thee gifts of gold and gems,
Pure Orient pearls, rich diadems.
Sleep, baby, sleep!

But thou who liest slumbering there,
Art King of kings, earth, ocean, air.
Sleep, baby, sleep!

Sleep, baby, sleep! The shepherds sing;
Through heaven, through earth, hosannas ring.
Sleep, baby, sleep!

—*John Addington Symons.*

MOTHERHOOD DEPARTMENT

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by.
Yet, in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee, tonight.

—*Phillips Brooks.*

NATIVITY

All the stories that center round our Lord's birth really belong to childhood everywhere. That is why they are immortal, why, whether they are legends or not, they will always remain true in the heart of humanity. The coming of the Wise-men to the cradle of a child, showing that wisdom, glorious and godlike as it is, is yet less divine than love: the coming of the shepherds, to whom the heavens were opened and the glory of God made manifest, because a child had been born: is it not really, in one little episode, the history of all the world? Has anything made us gentle except the necessities of children? Has love ever been born except first of all it was born in the heart of a mother? To how many human beings have the heavens first opened when they knew there was a child coming.—*A. Maude Royden.*

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Special assistance is also given to mothers of very small children.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

SUPPLY IS AT HAND

But Jesus said unto them, They have no need to go away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, besides women and children.—*Matthew's Narrative.*

And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.—*Bible.*

Take my life and let it be
A song of praise and harmony.
Take my life; let it express
Thy loving peace and righteousness.

Thy rich bounty abundantly supplies all our needs. For the food spread before us, we give thanks, knowing that it is an evidence of Thy unfailing provision for us.

Thy hand of bounty is never closed. We thank Thee that our supply is assured. Amen.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

HEALING AT LOURDES

For hundreds of years there have been pilgrimages of the devout—the yearly pilgrimage of the Mohammedans to Mecca and the many pilgrimages of the Russians to Jerusalem being well known. Of late years there have been pilgrimages of Roman Catholics, and others, to the shrine of healing at Lourdes, a little French town at the foot of the Pyrenees.

During the past summer one party from England consisted of 1,300 pilgrims, another comprised 1,400, and the papers announce that further parties will be organized, and before the season is over there will probably be ten thousand pilgrims from the British Isles. More than 2,000 came from Switzerland and Germany, in addition to many from Belgium, Spain, and Hungary.

During the past few months the press of Europe has contained many references to the activities at Lourdes. John Oxenham, poet and novelist, visited Lourdes "as a sceptic," and the Nottingham (England) Guardian, after relating the fact, states:

> . . . he now declares Lourdes to be, however one may account for it, one of the great facts and factors in the spiritual life of Europe. He himself believes it to be a genuine revelation of the goodness of God to a world which, every day, stands more and more in need of it.

It was as long ago as 1858 that the town first came into notice. Bernadette Soubirous, a fourteen-year-old girl who could neither read, write, nor say her catechism, given up as hopelessly dull, in fact, one day saw the vision of a wonderful lady [the Virgin Mary] in the grotto. This happened several times, and so apparent was

the transfiguration of Bernadette that the visitations began to draw crowds to the grotto, and one of the strange events that took place in the presence of many witnesses was the bubbling up at Bernadette's touch of the famous Lourdes spring from ground where no water had run before. . . .

Mr. Oxenham gives detailed descriptions of the ceremonies and processions at Lourdes, the work of the brancardiers, men who control all the proceedings and give their services free, the healing of the sick, and remarks upon the peculiar effect the place has even on those who have no particular afflictions. He sums up his own effort in the words of Bernadette: . . . "I am not learned and I cannot discuss it. I have told you what takes place at Lourdes, and you yourselves must decide what to think of it."

The Universe, a London newspaper, published two articles by Lt. Col. H. Gordon Mackenzie, D. S. O., who accompanied one of the British pilgrimages to Lourdes. Prefacing the articles (from which we quote), the Universe states that Lt. Col. Mackenzie, who is fifty-five years of age, is a distinguished physician at one of the large London hospitals; during the war he was in command of the 83d Field Ambulance and was mentioned in dispatches three times; he is a non-Catholic.

It was a warm afternoon at the end of May during the British national pilgrimage. Bathing in the piscines begins at 2:30; but some time before that hour the inclosure is thronged with patients in wheeled chairs and on stretchers, together with those who are able to look after themselves, also with brancardiers, priests, and officials.

Outside the inclosure under the trees is a dense mass of pilgrims belonging to three different nationalities who have assembled to pray for the restoration of the sick and the sanctifying of the whole. A priest, first of one nationality, then of another, leads the prayers.

And here at once we discern something unexpected. All these short petitions and ejaculations are obviously "familiar in their mouths as household words;" they are such as young and old have said daily or in hours of pain and times of temptation since they learned them with their letters. Yet there is nothing formal or mechanical about

it. Let the most expert psychologist scan the faces of that packed concourse of men, women, and children, and detect if he can one single look of satiety or boredom or idle curiosity. They are praying without hysteria, but equally without self-consciousness. They pray because prayer is to them the natural access to things unseen. . . .

This [the piscines or pool] is a narrow bath to which three or four steps lead down. A child can be immersed at full length. A grown person has to bend his legs in order to secure complete immersion. On the far wall are hung cards with ejaculations in three languages printed in large type.

Then Col. Mackenzie tells how he watched a number of children dip in the pool; some were crippled and some were blind; one boy of sixteen bathed as an act of thanksgiving—he had been healed of deafness the year before.

. . . I think that it is at the piscines that the inner, elusive secret of Lourdes is most clearly revealed to any one who, without being a mystic, or indeed having any understanding of mysticism, has yet seen enough of life to know that one of the profoundest sayings ever uttered was that the things which are not seen are eternal. Everything else—the devotions at the grotto, the procession of the holy sacrament and the blessing of the pilgrims, the services in the church of the Rosary, and the rest—appear, if I may so express it, in new and richer colors after an hour spent in watching the work and intercessions at the piscines. . . .

I have no doubt whatever of the truth of the stories often told of some sufferer who, inspired by a chivalrous self-abnegation akin to that of Philip Sidney, has prayed for healing—not for himself, but for another whose need was greater than his own.

Another contributor to the same paper (The Universe) referring to the pilgrims writes of "the spiritual revelation to be seen on the faces of so many of them—almost a transfiguration," and states that they are made "happy in the only way that matters—happy within." One of the bishops is reported as saying: "I do not believe that any one who comes here can ever be the same again."

Some Roman Catholics go to Lourdes as an act of devotion, and some go for healing. Among those who went for healing many cases of amelioration are reported, but several outstanding cures caused great rejoicing. Thomas Hoy, a cripple of Middlesbrough, was completely cured. Eleven years ago he met with an accident, and ever since he has suffered from hip trouble. The Yorkshire Post (Leeds) reports an interview with Mr. Hoy as follows:

"I was waiting for the procession of the blessed sacrament to pass the stretcher cases when a thought flashed through my mind that I was cured. I went to a private room and found that I could move my leg. It was wonderful."

Mr. Hoy further stated that the freeing of the limb was not accompanied by any pain. There was just the idea that a cure had been effected, and examination showed that it was an accomplished fact. On his arrival at Middlesbrough, Mr. Hoy was able to walk with ease and comfort.

The Irish News (Belfast) reports as follows the case of Alec Foley, who had been badly hurt in a railway accident:

During the four years since that accident he has been unable to move a muscle from the waist down. He has been completely helpless. With very little effort he can now sit upright in bed without aid, and can raise his left leg almost perpendicularly. "My right leg," he said in an interview, "is beginning to have feeling in it again. Sensation is traveling down it. The most remarkable thing is that the joints are getting loose; my hip joints are already quite loose. Until now they have been absolutely locked." Speaking of his experiences at Lourdes, he said the moment he was submerged in the well he felt the coldness of the water in the paralyzed parts. After the immersion he was placed upon a stretcher and taken to the grotto. What took place there I give in his own simple words. ". . . At the very moment that the blessed sacrament was being carried past I had an indescribable thrill through my body. I didn't say anything for fear people should think it was only my imagination. But from that moment I have steadily improved." . . .

[Mr. Foley's] experiences are the subject of conversation in every parish in Liverpool this week. He has been visited by many friends since his return, all of whom are surprised at his remarkable recovery.

The medical registrar of the English national pilgrimage, writing to the Church Times (London) of a young woman who was healed, states:

. . . a girl arrived with the pilgrimage and was examined before and after her cure by doctors at Lourdes. She had a septic hand, and all efforts to cure it had been tried without success during the seventeen months previous to the pilgrimage. When examined in the medical bureau the hand was seen to be rigidly flexed at the wrist and tightly clenched, the fingers resisting the efforts of the doctors. But—a matter of supreme importance—in addition they observed eight or nine sores from which malodorous pus was oozing. Half an hour after this examination the patient bathed in the piscines while the prayers for recovery were said by the crowd without. Three hours later she bathed a second time, and she noticed when removing her bandage that all trace of pus had disappeared from the hand, the sores were either healed or healing, the wrist spontaneously straightened and became flexible and the fingers unclasped. The movement was at first restricted, but steadily improved each hour.

The girl was the last patient to be accepted for the pilgrimage, and it is pathetic to note that she begged to be taken as a last chance before she lost her hand by amputation. I have had a letter from her, written with the "bad" hand, which shows no trace of stiffness or clumsiness after its seventeen months of immobility.

The Yorkshire Observer (Bradford) reports another cure:

There is a somewhat remarkable cure recorded of a Leeds young woman. She had visited the famous well last year, but came back with no apparent alteration in her condition. One day, however, when she was walking out with the aid of a stick to meet her sister, she felt a tug at her leg; her stick fell from her hand, and to the great amazement of the sister the girl walked unaided to greet her. She made a visit this year to express her thankfulness.

The South Wales News (Cardiff), in describing

the return of the pilgrims, mentions this cure among others:

> Perhaps one of the most notable cures is that of a boy who had a diseased hip, and could only walk with a limp. After taking the waters and visiting the shrine he recovered the full use of his limb, and was able to travel home without assistance.

Another Welsh paper, the Cardiff Western Mail, adds another tribute:

> A man who, when he left London for Lourdes, carried his paralyzed arm in a sling, was noticed to be carrying a bag on his return.

The French newspaper, La Croix (Paris), reports five remarkable cures. Mlle. Ducret had been in hospital for three years suffering from spinal trouble. She arrived in Lourdes with an X-ray photograph showing three vertebræ affected; the photograph had been signed by her doctor on May 13. On May 16, while she was praying in the grotto, she felt that she was cured, but she said nothing about it until the following day, when she reported at the office. The four doctors there made an examination and certified that she was completely cured.

Albert Gérard was a Belgian soldier, wounded in 1917, and totally incapacitated. The government awarded him a 100% pension and a supplementary grant for a necessary attendant to look after him. On May 18 he was cured, although he still walks with a little hesitation.

Mme. Hamon had been in a plaster of Paris cast since December. After her instantaneous healing at the shrine, she walked to the hospital to announce her cure to the doctors. Paul Meta, fourteen years old, was certified by his doctor to be suffering from Pott's disease. On May 21 he was instantly healed at the pool, and is able to walk briskly. On the same day Mlle. Eugenie Dufeil, who had been in a plaster cast for several months, was instantly healed.

After the healings the pilgrims sing the Magnificat and the Te Deum. One can imagine how heartfelt these praises are.

In summing up the proceedings at Lourdes, the magazine Light (London) says:

"Nearly every devotee is a physical wreck. Only their faith is whole. . . . Earth's physicians have failed them; they turn to the cross. . . . the shrine stands a monument to a supreme faith; it evokes that great moving force which we can neither weigh in the balance nor test in the crucible."

Another paper adds:

It is the fashion just now to call this sort of thing "mass suggestion." Well, if so, one feels that the more of this sort of "mass suggestion" one can get, the better. Heaven knows there is enough of the other sort about. And one may be permitted to ask who or what brought the masses here, and what are the suggestions? The answer reveals the secret of Lourdes.

FROM THE SOCIETY OF FRIENDS

Two correspondents writing to The Friend, a Quaker paper published in London, England, tell of a small group that recently met "to explore the subject of 'Spiritual healing and the fundamentals of Quakerism.'" The members of the group represented various callings in life—medical, industrial, clerical, and educational. The concluding paragraphs of these correspondents' letter follow:

The Light within—the Light of Christ in the soul—is sufficient to light up and heal all parts of man, and heighten personality, and make it capable of the "greater works" which Jesus expected his followers to perform. Our silent meetings provide the opportunity for relaxing the cares of daily life and getting into touch with the Source of all life and goodness and beauty, so that we may help others toward health of body and of soul.

. . . we were asked to write to The Friend with a view to encouraging others to arrange discussion groups, or lectures, or meetings for prayer and guidance on this very important and almost entirely neglected department of the church's activity.

SUNDAY LESSONS

Lesson 11, December 14, 1924.

Unity Subject—AWAKENING OUR INNATE CONSCIOUSNESS OF YOUTH.

International Subject—THE RAISING OF LAZARUS.—John 11:31-44.

31. The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT—*I am the resurrection, and the life.* —John 11:25.

SILENT PRAYER—*I am no longer in bondage to the error belief in age and death. I am alive forevermore in the vitalizing energy of the Christ.*

The resurrection of Lazarus has an esoteric meaning. It is a step in the progress of Jesus and in every man in the overcoming of death.

It has been proved again and again that man has power to master all the forces of his life, so it is possible to awaken and to prove the sleeping powers in man. Jesus understood this when he said of Lazarus: "Lazarus is fallen asleep." He understood that death is a deep sleep.

There have been all sorts of theories about sleep and death, but now we are coming to know, not as a theory, but as a fact, that death is simply a going to sleep of the subconsciousness. As the mind lets go, the flesh, having no center of action, disintegrates. When we learn the laws of being we shall come into mastery of them and we shall demonstrate those laws in life everlasting. The steps in this demonstration are given in the life of Jesus. One step is to speak to our innate consciousness of youth, as symbolized by Jesus' speaking to the young man Lazarus. The Lazarus within us will hear, and our inner vitality will awake. This is raising the young man Lazarus.

People think that the way to broaden the consciousness is to know more of things, more of the world of affairs; but such knowledge is merely of the head. The true way to resurrection is to awaken the sleeping Lazarus, the slumbering thought of youth—and this is but a

step toward the final resurrection. Jesus said of Lazarus: "Where have ye laid him?" His first step was to have the stone taken away from the mouth of the tomb. Taking away the stone means the denial of matter and of the limitations of matter.

We all must demonstrate eternal life; the only way to do this is to make high statements of Truth. If Truth is true, why not proclaim it? It is necessary to be fearless in declaring Truth. If I know that it is possible for a man to raise the energy of the cells of his body to the point where the body passes into the universal energy, thereby overcoming disintegration and death, I should declare it, so that all who will may hear and may begin the resurrection.

Man can say to his sleeping subconsciousness, Lazarus: "Eternal youth, come forth." In order to acquire the power to awaken the subconscious life fully, it is necessary to align oneself with the universal mind. Jesus Christ gave thanks at the tomb of Lazarus, and said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." Every one of us needs to know that the Father hears him always. When we pray, and speak our inner forces into activity, we should give thanks.

Freedom from all trammels is necessary before the imprisoned life can find its natural channels in the body. "Loose him, and let him go," means unfettered life, expressing itself in joyous freedom of Spirit. The flesh would take this vital flood, use it in the old carnal way, and thus put the new wine into old bottles, but Spirit guides those who trust it and leads them in righteous ways, if they patiently listen to the inner guide.

The raising of Lazarus is performed every day by those who are putting on the new Christ body.

QUESTIONS

1. What is the esoteric meaning of the resurrection of Lazarus?

2. What does Lazarus symbolize?

3. What is the true way to resurrection?

4. Why should we make high statements of Truth?

5. What is one of the things that every one of us needs to know?

6. What is meant by the text: "Loose him, and let him go"?

Lesson 12, December 21, 1924.

Unity Subject—THE INDWELLING CHRIST.

International Subject—CHRISTMAS LESSON—GOD'S GIFT TO THE WORLD.—John 1:14-18; 3:16-21.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

18. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

19. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

20. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.

21. But he that doeth the truth cometh to the light,

that his works may be made manifest, that they have been wrought in God.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*Christ liveth in me.*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Jesus Christ was the living Word made flesh; we read in the first verse of our lesson: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." The Word will be made flesh in us as we lay hold of the Spirit that quickens, the living truth that the Bible tells about; thus shall we reap the benefits of salvation.

The Christ, the only begotten Son of God, the Word, or perfect idea of man, which was in the beginning with God, was made manifest to the world by Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life;" however, this sentence does not refer specifically to the outer personal man Jesus of Nazareth, but to the Christ which was in him and which is the true inner self of every man. It means that God has provided a way by which men may come into His presence in their own souls. That way is through the only begotten Son or Idea of God, which Jesus Christ demonstrated. The Son of God is in essence the life, the love, and the wisdom of the Father himself, and through us the Son is made manifest as a living individuality, Jesus. The Son, Christ, cannot be killed, but ever radiates from the center of our being as the "*light* which lighteth every man, coming into the world."

To believe on the Son is to come to his terms of expression. To believe on him is very simple; only believe that he is in you the only begotten Son of the Father. Do not believe that there are other sons wiser than he and that from them you can get wisdom, guidance, and understanding; believe that he is, so far as you are concerned, the only begotten Son.

This is a vital point for us to apprehend, and when it is once apprehended our journey back to the Father's house is easy. "No one cometh unto the Father, but by me," the Son is constantly saying in the heart of each of us, and we must not ignore his presence if we would know the sweets of the heavenly home where the love of God forever burns its incense of peace, plenty, and contentment. That no one comes to the Father except through the Son is a definite fact which each can discover and prove by making terms with Christ, the indwelling Son of the Father. His terms are not severe; we are to believe and to obey.

Jesus of Nazareth found the inner flame, the Christ or only begotten Son of God in him, and he let it burn all through his body. It radiated from him so that to this very day his presence warms all sin-sick souls. But no one lives by reflection. We could not live for a moment but for this only begotten Son of the Father in us. "The kingdom of God is within you." We cannot live and grow on the reflected life of Jesus of Nazareth. The only begotten of God, which he gave to every individual, because he loved us all so much, must come forth in each of us as it did in Jesus Christ. Then our lives will be permanent, and the discords of the flesh will drop away forever.

The birth of Jesus Christ typifies the birth of the Christ in us. Jesus' life and ministry in the physical body symbolize the overcoming work that must go on in us before we may enter into the same perfect spiritual state that he is in now. "We shall be like him; for

we shall see him even as he is." We give all honor to the man Jesus Christ, and recognize him as no longer material in any way, but purely spiritual—a perfect redeemed man, the first fruits of God's ideal Man—yet let us look within for the Christ, the Son of God, and bring him forth in our lives, even as Jesus did in his life. He left us an example that we should follow. Let Christmas be to us a celebration of the birth of the true Christ Child in Jesus and in ourselves. Let "Christ be formed in you." "Jesus Christ is in you" (II Cor. 13:5). "Christ liveth in me" (Gal. 2:20).

QUESTIONS

1. How will the word be made flesh in us?
2. Does John 3:16 of our lesson refer specifically to the outer man Jesus?
3. To what does it refer?
4. What is it to believe on the Son of God?
5. Can any one live by reflection? Explain.
6. What do the birth of Jesus and his life and ministry typify?

LESSON 13, DECEMBER 28, 1924.

Unity Subject—REVIEW: EXPERIENCES IN PUTTING ON CHRIST.

International Subject—REVIEW: CENTRAL PERIOD OF CHRIST'S MINISTRY.

GOLDEN TEXT—*He that hath seen me hath seen the Father.*—John 14:9.

SILENT PRAYER—*Through the Christ in me I recognize and acknowledge my Sonship.*

The Bible is not only much more interesting when its inner or metaphysical meaning is sought, but its helpfulness to the follower of Christ is increased greatly. The outer letter of the Bible, either as history or as an

advocate of ritualism, does man little real good. The vital essence of the truth taught in it is to be found only in its spiritual meaning—its interpretation as pertaining to individual unfoldment and overcoming. This is why we apply all Scripture to ourselves and find in the sacred writings experiences such as take place in us while we are on our way, from the outer sense consciousness, back to our Father's house.

In our lessons for this quarter, we have studied several very important incidents in the life and ministry of Jesus Christ. We recognize in these events instructions for us in our work of putting off the limited man of personality and putting on the Christ, for the Christ is innate within us even as it was in Jesus, and we may bring it into perfect expression and manifestation as he did.

Our first lesson was about the calling of the twelve disciples. Jesus represents the I AM in us. We need to call into activity the spiritual powers of our being (disciples) and teach and discipline them, just as Jesus called the twelve and prepared them for carrying on his ministry. The faculties of mind in us are faith, strength, judgment, love, power, imagination, reason, will, order, elimination, zeal, and appropriation. Their work is to teach and heal the thoughts of our consciousness, to the end that our entire organism may be resurrected into eternal life.

In lesson 2 we learned that the true way to pray is to pray to the Father in secret. In the silence of our own souls we find the Father and commune with him; thus we enter into the realization that our desires are already fulfilled unto us. Then we give thanks, and the way is quickly opened for the outer manifestation to take place. The Lord's Prayer is in truth a prayer of affirmation, not one of supplication.

We also learned in this lesson that every aspiration is prayer; that the earnest, sincere desire of the soul for

the good and the true, that brings about the fulfillment of the longing of the heart, is true prayer.

Lesson 3 was about sowing the seed of Truth. The seed is the Word of God, and every one of us should be diligent, daily sowers of words of Truth, both in our own consciousness and in the minds of others. This seed word does not refer to the Scriptures only, nor are those whom the world knows as "ministers of the Gospel" the only sowers. Whoever gives forth a true word; whoever tells the glad tidings of the now present kingdom of good is a sower sowing the seed. Even though some of our words of Truth may fall by the wayside, on rocky ground, or among thorns, a share of them will surely find a resting place in good soil (in reflective, receptive, understanding states of mind) and will bring forth fruit.

The central thought in lesson 4 was spiritual mastery —the word, "Peace, be still," quiets every turbulent thought. After strong affirming and denying we should proceed to equalize in our consciousness the energy that we have set into action. If we equalize this energy, no disturbance in our subconscious will result. However, if storms should arise because of lack of proper thought control, we have but to awaken our I AM (Jesus), who is always with us in our boat (nervous system), and assert our dominion and power by speaking the word of peace.

Lesson 5 was about the prodigal son—the restoration, we called it—the return to the Father's house. When any department of man's nature is exercised without thought of its relation to Divine Mind, there is a separation in consciousness. Independent mental habits are formed and a realm of thought and action is set up that has no consciousness of the Source of its existence. To avoid this going into a "far country" we are enjoined to "do all to the glory of God." Then we shall

not dissipate our substance but shall conserve it to the building of a perfect body.

In lesson 6 we read of the feeding of the five thousand. We called this lesson "Activity and Increase." In that lesson Jesus represents our I AM identity. The "great multitude" are our own hungry thoughts. Man does not live by bread alone but by every word proceeding out of the mouth of God. The I AM, through the three disciples (faculties), Philip (power of the Word), Andrew (strength), and Peter (faith), feed these hungry thoughts, the "great multitude," with bread (universal substance) and fishes (ideas of increase) until all are satisfied.

The central thought in lesson 7 was that through the awakening of the spirit of discernment each one may behold the Christ as his own true, spiritual self, even as Peter discerned the Christ in Jesus. Inward confession of this great truth is necessary to its ultimate perpetuation in consciousness. The Christ must be formed in us, and as we realize the truth, *I am the Christ, the Son of the living God*, we lay hold of the substance of the mind, and a foundation is made that forms a basis for the "new man."

The transfiguration or the exaltation of the Christ, lesson 8, teaches that by exalted spiritual thought the Christ in man will transform and transfigure man's whole being. By going often into the "mountain" to pray—elevating our thought and aspiration from the mortal to the spiritual standard—we lift our entire being into spiritual realization and expression.

Lesson 9, "The Good Samaritan," or "The Relation of Love to Life," showed us that by fulfilling the law of love we lay hold of eternal life. God and man are one, and we cannot love one without loving the other. God is life, and wherever the pulse of life beats, there God is. For this reason, if we love God we shall have compassion upon the life in our own bodies and in

the body of every living creature. Neither in thought nor in act will we do aught to destroy the consciousness of life anywhere in man or in beast. We will consciously realize this life for ourselves, and make it one with our bodies.

The necessity of expression was the central thought of lesson 10. From the account of the healing of the blind man, given in the ninth chapter of John, we learned that we are to bring forth all the powers of Being. If we in any degree fail to do this through the sin of omission, to that degree we shall remain in darkness. The blind beggar was one who had no perception of his own capacity and no confidence in his power to rise superior to conditions in the material realm. The world is full of people in this state, but every one must sometime rise out of the limited race thoughts of materiality and come into the realization of his possibilities through Christ.

Lesson 11 was on the awakening of our innate consciousness of youth—a step in the resurrection of the body into life eternal. Study this lesson again, as it is interpreted in Unity magazine, and give thanks that through the Christ in you you can speak your inner forces into activity (raise your Lazarus).

The title of our last Sunday's lesson was "The Indwelling Christ," or "God's Gift to the World." Each one who really gets the import of this lesson will know that Christ lives in him. Jesus Christ was the Word made flesh. When we believe—as Jesus believed—on the Son in us, constantly unify ourselves with the Son in our every thought and word, and become obedient to his will, then we also shall be the Word or the Son of God manifest.

Direct your good efforts with intelligence plus wisdom by sending Wee Wisdom to the little people. One dollar a year.

Lesson 1, January 4, 1925.

Unity Subject—CONTROLLING THE ANIMAL FORCES.

International Subject—CHRIST'S TRIUMPHAL ENTRY.—Luke 19:29-40.

29. And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,

30. Saying, Go your way into the village over against *you;* in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.

31. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

32. And they that were sent went away, and found even as he had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

35. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36. And as he went, they spread their garments in the way.

37. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38. Saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.

40. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

GOLDEN TEXT—*Blessed is the King that cometh in the name of the Lord.*—Luke 19:38.

SILENT PRAYER—*I now consecrate all the forces of my being to the service of God.*

In Jesus' time kings of Oriental countries rode the ass, and this animal was the accepted bearer of royalty. In this lesson the animal part of the consciousness of man

is typified by the ass; its being ridden into Jerusalem by Jesus shows that the I AM is master of the animal nature and its manifestation (colt), or the animal soul and its offspring, the body. Jerusalem is "city of peace," or spiritual consciousness.

"The Lord hath need of him." The forces of the so-called lower animal nature in man are necessary to man's full expression. A man or a woman with the natural nature asleep or suppressed, is but partially alive. The vital fires are in this department of being, and in this purifying furnace the material man is melted up and the pure gold extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem—they are not masters of their animal natures, but, like the beasts of the field, are mere slaves to animal desire.

In the regeneration these animal forces are turned inward; they become powers in a higher field of action. To fulfill this part of their mission, they must be wholly weaned from animal habits. So long as the animal rules, the man is a slave. When the I AM man takes charge of the body, a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratification. Through high and pure ideals the whole consciousness is raised to a higher standard. Through thought concentration, the subtle essences of the organism are transmuted to vibratory energies and become important factors in building up the pure body which is to triumph over death.

Let not one who is indulging the sense man in animal ways think for a moment that he is on the royal road into Jerusalem. "Blessed *is* the King that cometh in the name of the Lord." The Lord is the higher ruling principle in man (King), and it is this which is to be in supremacy, and not the lower. There is much sophistry among a certain school of sense-metaphysicians who love to live the life of the animal and call it

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

December 20, 1924, to January 20, 1925

IN MY SPIRITUAL INTEGRITY I AFFIRM MY BODILY PERFECTION THROUGH CHRIST. "YE THEREFORE SHALL BE PERFECT, AS YOUR HEAVENLY FATHER IS PERFECT."

PROSPERITY THOUGHT

December 20, 1924, to January 20, 1925

PEACE AND PLENTY,

ONE CIRCLING SEA,

COMPASS ME IN UNITY.

HEALTH

In my spiritual integrity I affirm my bodily perfection through Christ. "Ye therefore shall be perfect, as your heavenly Father is perfect."

If you understand the truth that man was created in the image of God and has within him intact that original image, you are honest only when you affirm it. Judging according to appearances is one of the deceptions of carnal mind. "Be not deceived; God is not mocked." Regardless of your false conclusions about yourself, God beholds you as you are in Spirit—perfect. Acknowledge your spiritual perfection and it will speedily be made manifest.

Whate'er thou seest, man,
That, too, become thou must,
God if thou seest God;
Dust, if thou seest dust.

PROSPERITY

Peace and plenty, one circling sea,
Compass me in unity.

We all are encompassed by a circling sea of spiritual life and substance. Not only are we encompassed by it, but we live in it and it lives in us.

When we become anxious about our finances we churn up the sea substance and our affairs do not prosper. We must be calm and look every problem squarely in the face. Peace and plenty go hand in hand. Do not allow anxiety any place in your plans. Jesus said: "Be not therefore anxious."

God. The Master Metaphysician said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The outstanding characteristics of the ass are meekness, stubbornness, persistency, and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on, and they fall into line. Their cry, "Hosanna," means "Save, we pray thee!" A change of base from personal willfulness to meekness and obedience stirs the whole consciousness, or city; "the whole multitude of the disciples" (all the thoughts that are turned toward Spirit and are obedient to the light of truth) rejoice and praise God. They acknowledge the I AM or Christ as having dominion in individual consciousness, while the Pharisees (the old established intellectual religious thoughts) question the I AM dominion. They see Jesus Christ only as a teacher, and not as the Son of God; therefore, they ask him to rebuke his disciples for singing his praises in such an extravagant manner. They say that it is blasphemy to ascribe to man the power and the kingship that belong to God only. They cannot see the divine in the individual, but the true thoughts in us recognize the indwelling Christ and man's rightful place in Being. They magnify the God within. As he comes more and more fully into expression and manifestation throughout our whole organism, the indwelling Christ makes this answer to the unbelieving, pharisaical thoughts: "I tell you that, if these shall hold their peace, the stones will cry out." This means that if we do not set our conscious thoughts free to praise and glorify God our very souls will be suppressed. This will cause congestion in the more crys-

tallized thoughts, or body cells, organs, and functions, and they will cry out in pain for freedom. Consciously praising and blessing God—the Good and the Divine—everywhere, frees and makes glad the entire organism of man. Let us therefore never lose an opportunity to honor the principle of Truth, that through its ministry in us we may gain a more and more complete dominion over all the seemingly lesser forces of our beings.

QUESTIONS

1. What does Jesus' riding the ass into Jerusalem typify?
2. What is meant by, "The Lord hath need of him"?
3. Explain, "Blessed is the King that cometh in the name of the Lord."
4. What do the "true thoughts in us" recognize and what do they do when we enter into an experience similar to the one signified by this lesson?
5. Explain, "I tell you that, if these shall hold their peace, the stones will cry out."

ATTAINING JESUS

In our high spiritual realizations, we make temporary contact with him [Jesus] and his spiritual character, represented by his "name." But we, like the disciples, are not yet able to go there and abide, because we have not overcome earthly attachments. We shall, however, attain the same freedom and spiritual power that he attained, if we follow him in the regeneration. We should clearly understand, however, that we cannot go to Jesus' "place" through death. We must overcome death as he did before we can be glorified with him in the "heavens," or higher realms of the mind.—*Selected.*

Thought is valuable in proportion as it is generative. —*Bulwer-Lytton.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

THE TRUE SILENCE

You ask why some Truth leaders do not believe in long periods of silence.

There are likely to be as many different opinions in regard to the silence and to methods of keeping it as there are Truth leaders. As a general thing, each individual who makes a study of Truth finally adopts his own method of keeping the silence, following an inner guidance. Teachers can give suggestions along these lines, but cannot lay down a law by which others must abide. In spiritual things the individual has to act according to the dictates of his own indwelling Lord.

The true silence is communion with God in the realm of the absolute. One is not likely to keep in contact with the absolute for long periods at a time. The tendency is for the soul, the realm of the psychic, to become active, and one begins to see colors, lights, forms, and the like. This getting into the psychic diverts the attention from the realm of ideas, the absolute, to the realm of thought forms and things. It is called soul-seeing.

The mind manifests through ideas, and through ideas only shall we attain mastery. We must keep the attention fixed on ideas instead of manifestations. Those people who develop soul-seeing before they have gained the mastery of ideas, become subject to negative conditions of all kinds.

LOOK TO GOD FOR IDEAS

The statement, "The Master who immortalized his body must have had an understanding of a principle superior to all these," is not meant to infer that He

knew a principle greater than the one infinite Life. The writer had no thought of conveying such an idea. The meaning is that Jesus understood a principle superior to the beliefs of men that the body is sustained by nature, by food, by air, by electricity, by magnetism, or even by thoughts, apart from God. He understood that the mind feeds upon ideas, and he taught that man should receive these ideas from the realm of the absolute and not from the limited realm of human knowledge. God is the source to which we should look for our ideas of life and Truth. When we look to him our ideas will establish us in abiding health and good.

John the Baptist stands for the intellectual perception of Truth and for a mental cleansing. When one perceives the truth intellectually, he goes through a certain purification or cleansing from error which prepares him for the deeper purifying of the Christ baptism, or spiritual baptism.

"Then the lust, when it hath conceived, beareth sin." The sin here referred to means outer acts that are wrong. Lust itself is sin. When it is held in mind and not overcome where it exists as lustful thoughts, in time one will begin to do in the outer those things which his lustful thoughts suggest.

FAITH LEADS ARIGHT

You must seek the guidance of your own indwelling Spirit of wisdom and truth in deciding whether you should place your children in the school that you mention. Trust in God to open the way for you to meet the expenses. If you really have the faith and are clearly led by Spirit to place the children in the school, the wherewithal to meet their needs will come.

It is not wise for one simply to go ahead and do a thing blindly, without first examining himself to see whether he has the faith and the definite urge of Spirit to take the step. If he has these aids, he may go ahead fearlessly, since faith is the very substance of the thing

hoped for and the evidence or assurance of that which as yet he cannot see with the outer eye. Through his faith he will be led into the necessary understanding and supply to make his venture a success. But we cannot advise any one in matters of this kind. Each one must know for himself what he should do, and he can find out by seeking the guidance of his inner Wisdom. Declare often in quiet assurance:

I am the offspring of the living God. I am one with his wisdom. That wisdom leads me in paths of peace, to true success and to bountiful supply. All that the Father has is mine.

THE FRUITS OF SPIRIT

Our ministry cannot satisfy you until you are determined to establish definitely, within your own heart and mind, the realization that the all-pervading Good is even now fulfilling your every need.

The Lord within you is your complete satisfaction, and sooner or later you must seek him.

To permit your chief interest to be buried in the outer signs and circumstances of life is as fruitless as it would be for one who had an orchard, and lived by its fruits, to disregard and neglect his trees, while avidly plucking their fruit. Such a one would be considered foolish and shortsighted not to see that if he tenderly and faithfully nurtured his trees the fruits would be certain and abundant; that to neglect the trees is to invite disaster, even though at times he asks his neighbors to care for his orchard.

You have within you this orchard—the trees intended to bear living fruit. When by faithful prayer and meditation you nourish your powers, they bear the peace, the wholeness, the plenty for which you are asking. In no other way can you enter into permanent enjoyment of the abundant good prepared for you from the foundation of the world.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Stockton, Calif.—I am happy to report to you that I am cured of constipation. You may discontinue prayers for me. I feel that through my faith in God the cure will be permanent. I am very thankful for your help and for God's blessing.—*Mrs. W. H. W.*

Manhattan, Kans.—My little granddaughter, three years of age, was standing at an open window, when suddenly the window came down with such force that the shattered glass fell about the room and over the child. The full weight of the window came on the little arms. I had taught her of the healing presence and power of God, and my first thought at this time was to tell her to say: *God, heal me.* It looked to mortal sense as though the arms were crushed, but we laid her down and covered her arms. Through her tears she said with us: *God, heal me.* In less than ten minutes we removed the cloth from her arms, and she was healed. No bones were broken and not even a bruised condition remained. Pray for us that we too may have the faith of a little child.—*Mrs. R. B. H.*

Cincinnati, Ohio—This is a letter of thanks for the wonderful help you are to me. Last night my baby had her fingers between the jamb and the door, and I did not see her. When I closed the door I heard the bones of her fingers crack. For a moment I was bewildered, because I did not see the child. Then I immediately declared that she was not hurt, because she was God's child, and that pain and hurt are not real. I did not examine her hand, because I wanted to visualize it as being perfect. She cried hard for just a little while, then she put her hand out for me to kiss it, and I saw that it was just as the other, except for a red scar. In a short time she was running and playing as though nothing had happened.—*Mrs. W. L. B.*

Santa Barbara, Calif.—I wrote you for prayers that I might be healed of a fibroid tumor. The doctors said that I must have an immediate operation. Preparations were made for the operation. In desperation I turned to Unity. Thank God! Through the prayers of Unity and the good-

ness of the Father, I am now a well woman. The tumor has disappeared. I cannot say too much in praise of Unity. God bless Unity forever.—*Mrs. E. F. R.*

Decatur, Ill.—I dropped a very heavy stove poker on my ankle. When I went to bed the ankle began to pain me, and I was unable to sleep. I knew God had never failed me, so I made the statement: *God is my help in every need.* Presently I dozed off, but awoke frequently and always found myself saying: *God is my help in every need.* In the morning when I arose I could hardly bear to put my foot upon the floor but still continued my statement, and presently all pain left. I am most grateful to God for the healing.—*Mrs. M. W. J.*

Long Beach, Calif.—You may discontinue prayers for my husband, as the pain in his head left almost immediately after you received my request for prayers. The doctors had been unable to account for the pain or to relieve it. We thank God and Unity for the healing.—*F. A. T.*

Newton, Mass.—I wrote you for prayers for healing bronchitis and catarrh. I am glad to say that I am well. I wish to express thanks for what God and Unity have done for me.—*Mrs. A. A. C.*

Temple, Tex.—I wrote you for prayers that my little son might be healed of bad tonsils and high fever. He has not suffered a minute since I wrote. I praise God and Unity with my whole heart for the help that I have received.—*Mrs. J. S. V.*

Houston, Tex.—I wrote you a few weeks ago asking your prayers. I had been suffering from neuralgia. I praise God and Unity that I am healed.—*Mrs. V. E. M.*

Havana, Cuba.—I am writing to say that I am now physically well. I thank you for prayers. Unity teachings have been a great help to me, especially so on the night I met with the accident. The first thought that entered my mind when I found that there was no way of escape from being knocked down by the electric car was: "God is the life of me." I am sure that the power of God was manifested at that moment in my behalf. Praise his name. —*T. H. S.*

Lakewood, Ohio—I sent you a telegram which read: "Son threatened with appendicitis." An hour after I sent it he fell asleep. He had not been able to sleep that day because of pain. When he awoke he said: "Pains? I haven't any." I am very thankful to God and to Unity. —*Mrs. W. H. M.*

Lorain, Ohio—I thank you for the help that I have received. When I wrote you I was suffering from rheumatism in my knee. I could scarcely get around, as my knee was swollen and so sore that I could not touch it without pain. I could not sleep. The day after writing you I was able to get around without so much pain, and the soreness was almost gone. The next day all soreness was gone, and I have not felt it since.—*Mrs. C. H.*

Washington, D. C.—I wrote you for prayers to cure a cough with which I had been troubled for three months. The healing came a few days after I wrote you. I thank you for your help.—*M. C. G.*

Houston, Tex.—I am healed of stomach trouble, cough, and everything else that ailed me. I know that Jesus heals. I thank God and Unity with all my heart that I am well. —*Mrs. B. M. G.*

Duncan, Ariz.—About ten days ago I hurt my back. Even before that time my back had troubled me for several years. My husband wrote you for prayers. Now I am all right and can work all day. We are thankful to God and to Unity.—*Mrs. T. E.*

Greenville, Ill.—Some months ago I wrote you asking for prayers for healing a goiter. I am truly thankful that this growth has entirely disappeared. I kept repeating the statements of Truth, but somehow did not seem to get complete relief until I realized that I was thinking more about the cure than about the supreme Being and that what I lacked was faith. I knew that if I left my healing to God I should be made whole. I have never been troubled by goiter since that time, and I know that God completely restored me to health. May the good Lord bless you in your wonderful work. I appreciate your prayers and your helpful literature that inspired me to see Truth.—*K. B. T.*

Bellrose, L. I., N. Y.—A few days after I asked you for prayers, wonderful improvement came in my health. I had been utterly miserable for weeks because of pains in my head and my body. I have been feeling wonderfully well ever since I heard from you. Life seems so much happier. I go about with a song on my lips and in my heart. I thank God continually for this wonderful improvement. My heartfelt thanks go out to all you who are connected with Unity. Conditions under which I work have improved a great deal. The work does not seem so heavy and the other employees seem more considerate.—*A. L. G.*

Munday, Tex.—I wrote to you for prayers to cure a cancer. I am thankful to say that it is healed. I thank Unity for the good works that it is doing; may it continue forever.—*Mrs. G. E. S.*

Los Angeles, Calif.—Through Silent Unity I have been healed of falling of the womb. I have faith in God. —*Mrs. M. J.*

Los Angeles, Calif.—I wrote you for prayers. There was a lump on my face. The doctor called it a skin cancer. A week after I wrote it began to disappear, and now it is all gone. I am so thankful to God and to Unity for this blessing. I have been blessed in many ways since I took up the study of Unity.—*Mrs. J. H.*

Kansas City, Mo.—I wrote you for prayers for my mother, who was suffering terribly from rheumatism. She has improved wonderfully.—*Mrs. F. R. M.*

Halfway, Mich.—I have been bothered with stys for a year. I denied the last one, which started about a week ago. I denied that there was any error, and in a short time the sty vanished. One night recently I awoke with a bad cold. I denied the cold and the next morning it had disappeared. I thank the Lord for these blessings. Before studying Unity I would not have believed such demonstrations possible.—*W. E. E.*

Yakima, Wash.—My son came home from work very ill. His temperature rose to 102. I went alone and asked God to restore my son to normal health. I also asked Silent Unity for help. My son became quiet and quit raving. It seems impossible, but he really went to work in two days and all coughing disappeared suddenly. I thank God, and you for your prayers.—*Mrs. N. E. K.*

ILLUMINATION

Indianapolis, Ind.—You may discontinue prayers for me. I have been greatly helped through your coöperation. I have found the Christ within myself. I am indeed thankful to God for this revelation and thankful to Silent Unity for their wonderful prayers. It is through these prayers that I have found the divine within. Please accept the inclosed love offering.—*H. T.*

Chicago, Ill.—I wish to thank you for leading me to God. I am especially grateful for your interpretation of my dreams. Truly I have been uplifted.—*Mrs. A. B.*

PROSPERITY

Buffalo, N. Y.—I have obtained a position which enriches me and mine. It came to me very unexpectedly. Accept my sincerest thanks for your help and guidance.—*L. D.*

Daytona, Fla.—Your prayers for my son have been answered. He has found employment, and all is well. —*F. R. K.*

Los Angeles, Calif.—You may discontinue your prayers for my husband, as he is now employed. We thank God and Unity for what has been done for us.—*Mrs. H. G.*

Sioux City, Iowa—My arm is perfectly well, thanks to Unity's assisting me to correct error. I have found the way to success since taking up Unity.—*M. B. S.*

New York, N. Y.—I have secured a position, so you may discontinue work for me. I thank you very much for your help.—*A. G.*

East Orange, N. J.—I wrote asking you for prayers for my son. He got a job the day after receiving your letter. Thank you for your help.—*S. B. H.*

Port Arthur, Ont., Can.—I wrote you asking your prayers that my daughter might find employment. I am glad to say that she is now in a position with a better salary than she has had before. I thank God and Unity.—*R. D.*

Miami, Fla.—Ever since I have known Unity, things have been better for me. Some time ago I wrote you for your prayers, as my affairs were in a muddled condition. Thanks to God and Truth, each day my affairs are straightening out better and better. I enjoy telling the world what Unity has done for me.—*V. T. D.*

Kansas City, Mo.—I wrote you asking your prayers to help me get work enough to earn a good living. Ten minutes later I received a call, and now I have steady employment, better than I had before. I thank God, and I also thank Unity for prayers.—*C. G.*

Huron, Ohio—I wrote you for prayers that I might succeed in a certain undertaking. I am thankful to say that I was successful; everything happened just as I wished. I thank God and you for the blessings.—*Mrs. P. L. R.*

Selah, Wash.—Blessings upon blessings have been given to me since I wrote you, and I sincerely thank you. I did not realize that things could move so quickly for one's good. I now have a position that a month ago I would have said was far beyond me. I am now putting myself in God's care for all time.—*Mrs. C. L. B.*

Folsom, Calif.—I wrote you for prayers for my husband, who had been out of work for months. I am happy to tell you that he obtained a position within a few days after I wrote you, and he likes his work.—*Mrs. C. H.*

Cleveland, Ohio—We have sold the house, and it was a cash deal. We thank you very much for the help. I am inclosing a love offering.—*J. A. B.*

Windber, Pa.—You may discontinue prosperity prayers for me. I have more work than I can do, and my rooms are filled with nice people. My neighbor got work in a few days after I wrote you. I thank God and Unity for the help.—*J. W.*

Camaguey, Cuba—I wrote you asking for prayers to help me get work and to increase my prosperity. Thanks be to God and to Unity, I was working before I got an answer from Silent Unity.—*B. J. W.*

Memphis, Tenn.—I am glad to report that I have recovered my car, which had been stolen. I never shall cease praising God and Unity.—*T. D.*

Milwaukee, Wis.—I wrote you concerning my son, and on the day I wrote he secured a nice job. We are coming into more prosperity at last. We want to thank God for his blessings and you for your help. Since I have known about Unity I have received such comfort, peace, and understanding as I never had had before.—*C. D.*

Brooklyn, N. Y.—I wrote you several weeks ago asking for help to demonstrate either a better position or a better salary. Not long after that I lost the position I had, but I had the feeling that that change was the beginning of better things. A week later I came into a position with a better concern, and with 30% more salary. I am still giving thanks.—*S. H. N.*

Flatbush, N. Y.—I am unable to tell you of all the wonderful things that have happened since I wrote asking for special prayers. Almost at once we began to have peace and prosperity: Business really poured in; my husband has been able to pay up nearly all that he owes, and to give help to his mother. We are overjoyed at being raised so quickly from the depths of despair to freedom from worry and debt.—*Mrs. H. H. W.*

Muskogee, Okla.—I thank God and Unity for your prayers for prosperity. I have money enough to live on and some to spare. I am understanding God's word better than I ever did before.—*Mrs. B. W.*

East St. Louis, Ill.—I take pleasure in informing you that I have sold my properity. I surely give thanks to God and to Unity.—*O. H.*

San Diego, Calif.—I am writing to tell you that health, prosperity, and harmony have come to our home. For more than a year I had a position that made me tired, mentally and physically. I was cross and irritable, and brought inharmony into my home. I prayed daily and held the thought of peace and harmony. I obtained a position that bettered conditions for me. I know that my prayer was answered. I thank you for the help that I have received since becoming a Unity student.—*Mrs. G. S.*

Lankershim, Calif.—I asked you to help us settle a real estate deal with which we were having some difficulty. I am unspeakably grateful and happy to state that before the letter reached you everything turned out to our greatest advantage. God has heard our prayers.—*Mrs. G. A. M.*

Cincinnati, Ohio—I asked you to help me find a new home. We have bought a beautiful new house. The law works fast when one is in harmony with it. I am more than grateful for your help.—*Mrs. L. R. M.*

CORRESPONDENCE SCHOOL

Napoleon, Ohio—I enjoy preparing the lessons of the Unity Correspondence Course, and I know that they are helping me greatly in my work of overcoming. Seeing the Gospels from the standpoint of Truth, it seems strange that the Bible could ever have been interpreted otherwise. The lessons are so clear that one could not fail to understand and accept your teachings.—*Mrs. E. R.*

Akron, Ohio—Your Correspondence Course surely has given me a revelation of Truth. The lesson on prosperity is splendid. The lessons seem to get better and better. —*F. F. W.*

Sultan, Wash.—I am very thankful for your Correspondence Course. My mind is developing more and more along the line of Truth. I have enjoyed the lesson on prosperity very much, and I have been able to find and to demonstrate the true meaning of prosperity.—*A. B. F.*

Gustine, Calif.—I wish to express my appreciation of the many courtesies and the constant helpfulness that you extended to me during the period in which I was studying the Unity Correspondence Course with you. I feel that I now have a clearer and higher conception of Truth.—*C. R. P.*

GOOD WORDS CLUB

Chicago, Ill.—The Good Words Club is a wonderful society; it puts every one on his honor to do his best.—*M. D.*

Dillon, Mont.—Although I have been a member of the Good Words Club but a month, I know that I have been very greatly helped. I seldom lose my temper now and the expletives that I formerly used have almost vanished from my vocabulary. I know that my family enjoy me much more.—*Mrs. A. O. V.*

Brandenburg, Mont.—In some mysterious way my ill-temper is leaving me and I am losing all desire to defend myself when censured. I am happier and more harmonious and I am developing good will toward every one.—*R. T.*

Chicago, Ill.—I am able to realize daily the wonderful blessings that come from the power of the word.—*Mrs. A. T.*

HELPED BY UNITY LITERATURE

New York, N. Y.—Words cannot tell what Weekly Unity has done for me. I am a changed individual. Those who knew me years ago remark about the wonderful change. I look upon the world and upon people in a different light.—*M. J. V. W.*

Wichita, Kans.—I want to thank you for the article, "Forgiveness." The lesson of forgiveness is one of the biggest lessons that we have to learn. May the blessing which I have received through this article return to you manifold. —*A. T. J.*

Milwaukee, Wis.—The article, "Forgiveness," in April Unity, has been a great satisfaction to me, both spiritually and mentally. Nothing else that I have heard or read has so nearly expressed my idea of God.—*M. N.*

Peru, Nebr.—I want to thank you for the help and inspiration that I always find in Weekly Unity. God's blessing be upon this periodical.—*E. A. C.*

Atlanta, Ga.—A year ago I read your "Resurrection" in Unity magazine. I heavily underlined it and wrote the word, "Mighty," in the margin. Today, directed by the Master hand, I reached up to my bookshelf and drew forth the magazine again, opening at your "Resurrection." I had been wondering: "Why Golgotha and the Easter song?" Your glorious story made the answer clear to me. Accept the thanks of my heart.—*A. W. D.*

TITHING

Arabi, La.—In August, 1918, when Mr. B.'s salary was about $11.60 a week, we decided to tithe conscientiously, and we have so tithed ever since. At that time we were in debt—some of the money having been loaned to us by friends more than four years previously. Today we have a cozy home over which God has made us stewards. We have in keeping for the Father, six lots of ground, and we have put into the company with which Mr. B. is employed, a year's salary, which brings from 6% to 14%. We set aside not only 10% for God's work, but ten plus. For instance, we aim always to have a prosperity bank, the contents of which are occasionally sent to Unity School to be used for postage or in other ways. Our tithe money goes for Unity publications for people who feel that they cannot afford to pay for them. We never send a magazine twice to the same person. However, we send more than one publication to one home, feeling that those who do not learn from Unity may learn from Weekly Unity or from The Christian Business Man. We send Wee Wisdom to many children. We believe that the increase in our good is due to tithing. At Christmas time we sent as remembrances about two dozen copies of "Tithing."—*Mrs. L. P. B.*

PROSPERITY BANK

Keene, N. H.—I have been successful in everything that I have undertaken since receiving the bank. I sent for the bank because the doctor had said that my sister had cancer. Last week I received a letter from her saying that she had just had another examination and the doctor could not understand her case—all signs of cancer had gone. Every time I put a nickel in the bank I prayed God to give my sister perfect health, and I feel certain that he has answered my prayers and the prayers of Unity. I consider that my greatest blessing came when a lady told me about Unity and lent me "Lessons in Truth."—*J. M. R.*

Rock Island, Ill.—This is my report concerning the prosperity bank and my request for prayers. My husband has now obtained a very good position, at a better salary and with better conditions. His first pay check was for more than he expected. During the time my husband was out of employment I had two checks from unexpected sources that helped defray our living expenses. We have found just the kind of house we needed. I thank God for his goodness.—*Mrs. C. D. T.*

RADIO NEWS

Hannibal, Mo.—Inclosed please find my offering for the Sunday morning service, that I enjoyed so much over the radio. Please give half to the speaker and half to Unity work.—*L. C. L.*

Wetmore, Tex.—I am happy to have the privilege of listening to your Saturday night healing service. Charles Fillmore's message came in perfectly clear. Please accept the inclosed love offering.—*E. B.*

FREEDOM

Keswick, Va.—I was released from the tobacco habit by your praying for me. I thank the Lord.—*F. P.*

Silver Grove, Ky.—I asked your help for my husband, who was drinking. Thank God and Unity, he is a changed man. He does not drink any more.—*Mrs. J. W. S.*

Chicago, Ill.—You may discontinue prayers for my brother. He has quit drinking and is doing well. I thank you for your prayers.—*Mrs. D. L.*

Bicknell, Ind.—More than a year ago I wrote to you asking your prayers that my husband might stop smoking. He has never smoked since the day I wrote the letter. He has lost all desire to smoke. God bless you in the great work that you are doing.—*Mrs. H. M.*

Norfolk, Va.—I wrote you asking you to help my father, who had had the drink habit for thirty-five years. Thanks to God and to Unity, my father has not drunk a drop of liquor since last July.—*Mrs. E. R. S.*

CONTROL OF ELEMENTS

Corcoran, Calif.—God has sent rain. We have had more rain than we usually have at this season of the year. The wheat is growing well.—*Mrs. N. E.*

Tulare, Calif.—You may discontinue prayers for rain. Since I wrote you, we have had about two inches of rain. I am very grateful for this.—*L. P.*

Afton, Okla.—I know that our prayers have been answered, for it has not rained any more. This dry week will mean thousands of dollars to the country. I thank you for your prayers.—*Mrs. M. A. P.*

Vale, Oregon—We wrote you a week or two ago to pray with us for rain, and are glad to report that the prayers were answered.—*R. J. M.*

FROM CHILDREN

Napa, Calif.—Since I wrote to you about my neck I have been getting better. I had a hard time to keep from being afraid, but after I received your most encouraging letter the abscess broke. Since I became a Unity Booster I have been growing faster and building up. I thank you for what you have done for me.—*C. K.*

Greenup, Ill.—I have received my grades; I passed all right. I thank you for praying that I might pass. I am very happy that I passed, because I want to go to high school next fall and winter. I hope that all others who are in need may ask you to pray for them.—*F. S.*

Little Rock, Ark.—Please discontinue prayers for me. I passed my examinations successfully. My lowest mark is 92%. I am grateful to you for your prayers.—*W. B. H.*

Milwaukee, Wis.—About a month ago I wrote you asking for prayers for my mother, that she might not have to go to a hospital. Your prayers have been answered. My mother is up and around and did not have to go to a hospital. I am inclosing a love offering.—*L. K.*

MISCELLANEOUS

Chicago, Ill.—I asked for the aid of your prayers. At that time my wife and I had only an ineffective and unorganized faith, and we were apparently "down and out." I had suffered extreme business reverses, and could find no work. My wife was dismissed from one hospital only to go immediately to another for a most serious operation. But thanks to God, we got into touch with you. My wife left the hospital and is working. I am succeeding in a new vocation. I give the glory to God and to your blessed institution of faith and works.—*C. A. L.*

Sherwood, Ore.—Through the influence of your wonderful publications, we are having real Unity sermons in the M. E. church since it became a community church. Two months ago there were only a handful of attendants. Now the church is crowded to overflowing, and we must build. Yours for the onward march of Truth.—*G. S. H.*

Rushville, N. Y.—I wrote you asking prayers for healing a goiter. The enlargement is entirely gone and I am feeling very much better. I get much help from Unity. It is to me like good food to a hungry person.—*Mrs. F. V. E.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single Copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30

Unity magazine one year	$1
Weekly Unity one year	$1
The Christian Business Man one year	$1
Wee Wisdom one year	$1
Unity Daily Word one year	$1
Unity Local Program one year	$1
Sunday School Leaflets one year	$1
Unity Healing and Prosperity Records one year	$3

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

ABOUT THAT CHRISTMAS LIST

There are just such a few days left now until Christmas that if you are to avoid that last minute rush, you must decide now about your gifts. You will find many suggestions in these pages that will solve the question of what to give. Each order that you send us will be filled at once, with a Christmas greeting card attached, having your name inscribed on it, if you so desire. Then we will hold the order and mail it in time so that your friend will receive the present at Christmas.

THE JAMES ALLEN BOOKS

A little less than a year ago Unity School took over, from the Sheldon University press and The Business Philosopher magazine, the James Allen books, which they had formerly published. We have been quite pleased with the enthusiasm with which these books have been received by our subscribers. If you are not already familiar with the James Allen "Books of Power," we believe that you will be very much interested in their philosophy and in James Allen's forceful presentation of it.

A list of the books, with bindings and prices:

BYWAYS OF BLESSEDNESS—James Allen tells you here that happy endings are reached only along the paths of sympathy, forgiveness, and understanding, which lead from right beginnings. Cloth edition, $1.50.

THE LIFE TRIUMPHANT—The crowning book of the Allen series contains the maturest thought and experience of the author. Every sentence is an epigram of wisdom and power. Blue cloth edition, $1.25.

AS A MAN THINKETH—One of the most powerful books on self-building and thought mastery ever published. Its object is to stimulate men and women to the discovery that they themselves are the makers of themselves. Brown embossed paper edition, $.15; red cloth, $.50.

OUT FROM THE HEART—A sequel to "As a Man Thinketh." The directions on the formation of habit are invaluable. Through the truths presented here thousands have received the inspiration of enlightenment and freedom. Gray paper, $.25; red or brown cloth, $.50.

THROUGH THE GATE OF GOOD—An illuminating commentary on the present day trend of thought. An interpretation of the mission and teaching of Jesus in the light of self-perfection by noble moral conduct. Gray paper, $.25; red or brown cloth, $.50.

MORNING AND EVENING THOUGHTS—Some of the choicest meditations of James Allen's, gathered from his writings. Selections, both prose and poetry, for each day of the month. Gray paper, $.25; red or brown cloth, $.50.

Subscribers living in England or in any part of the British Empire should order these books direct from L. N. Fowler & Co., 7 Imperial arcade, London, England.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

ADDITIONAL SERVICE FROM THE FIELD DEPARTMENT

As our readers already know, the Field department is a sort of service station for centers, classes, and teachers in the various parts of the country. We have constantly endeavored to serve our friends who call upon us for help in regard to matters pertaining to the general conduct of the field ministry.

The latest addition to our service is the compilation of a course of study in Methods and Ideals for Conducting Centers and Study Classes. This is not a part of the correspondence course; it is simply a course of six lessons dealing with the ways and means of building up a successful work, rather than a course to teach the principles of Truth. In other words, the course sets forth the principles of Truth as applied to organizations only.

Many leaders and teachers of centers and study classes write us daily of certain problems that arise in their work. Others feel the urge of Spirit to take up the work but they do not know enough about the general method of procedure to feel competent to take an active part in building up a work. Also, there are centers where several individuals are working together and yet, because the general method of procedure is not clearly defined in their minds, they fail to work together most effectively. This course is designed to meet just such problems. The material has been accumulated with much care and is the result of study over a period of several years. The course will, we feel, prove very efficient in fulfilling its purpose.

The subjects covered in this course are: "Purpose," "Teaching," "Healing," "Coöperation and Ethics," "Finances," and "Miscellaneous." This last chapter takes up a general discussion of various points that are of vital interest to the leader or would-be leader of a Truth work.

This course will be mailed to any one making request for it who will be faithful in his study of the text of each part and will answer the ten or twelve questions that accompany each lesson.

All requests and inquiries about this course should be addressed to the

Field Department,
UNITY SCHOOL OF CHRISTIANITY,
917 Tracy,
Kansas City, Mo.

PUBLISHERS' NOTES

How do you like Unity's Christmas present to you—a new and improved Unity magazine? Is it not lovely. We were delighted when the people who were installing our new bindery equipment informed us that the machinery would be ready in time to handle the December issue of Unity. This improved Unity is just the Christmas gift that we had been hoping to be able to give you, and now—here it is. Get out a copy of last month's issue and notice the differences. This magazine will open flat at any page. The other will not. This one has a square back instead of the old style "saddle back." These improvements are the result of a new $25,000 machine which we have purchased for our bindery. The wish that goes with this improved magazine is that you will find just as much increased pleasure in it as we have found in planning it for you.

Miss Shanklin, the head of the editorial department of Unity School, has been smiling even more happily than usual the past few weeks and the cause, we have been told, is a group of especially attractive drawings which the art department has turned over to her for use in December Wee Wisdom. She assures us that the Wee Wisdom readers cannot fail to find delight in these lovely drawings. Be sure that your little folks do not miss this number. If they are not already receiving it regularly, now is the proper time for you to begin a subscription for them.

Unity School has recently opened a new reading room in the Jewell building, corner of Armour and Troost, Kansas City, Mo. This building is in the heart of a Kansas City residence district. A complete line of Unity books and booklets will be carried there. This room has been opened for the convenience of those Kansas City people who do not find it convenient to do their Unity shopping at the Unity buildings or at the downtown reading room.

You may be assured of the safe arrival of the beautiful Christmas presents that your friends will receive from you through Unity. The books and booklets will be sent in boxes, if you desire; each package will be neatly wrapped and pasted with holly tape.

Unity School has purchased the Western Radio broadcasting equipment. This is the station W. O. Q., which has been doing our broadcasting. The equipment and a new tower have now been moved to the Unity buildings and the broadcasting will be done from here. We feel that this arrangement will enable us to give greatly increased service to our radio friends. We shall continue to broadcast the regular Sunday morning service, the Sunday evening service, and the eleven o'clock healing service on Saturday evenings.

We believe that this new department of the Unity work is a big step upward in the great work of spreading Truth into every corner of the earth. The testimonials that we receive from people all over the country speak eloquently of the work that can be accomplished through the radio. Ever alert for new methods, Unity has welcomed this opportunity to improve the radio service to its friends.

Unity Local Program contains not only a schedule of the services at Unity, but also news of what is going on at headquarters, liberal extracts from talks given before the classes during the week, a list of the daily meetings, testimonials, and so forth. This program is distributed at all of the services. Those wishing to keep in closer touch with our work may secure a year's subscription to this weekly program of the activities at Unity headquarters for $1 a year.

An attractive addition to the gift subscriptions that you are giving will be found in the keratol holders. We can supply these to fit Unity magazine, The Christian Business Man, and Unity Daily Word. These covers are exactly what the readers need to keep their magazines fresh looking throughout the month. They are moiré lined, with the name of the magazine for which they are made stamped in gold letters on the outside. The price of the covers is $1 each. The name of the owner stamped in gold, $.50 extra.

For every month throughout the year,
A helpful thought to bless and cheer.

The verse on the box containing Unity blotter calendars describes perfectly the mission of these little calendars. Twelve blotters, each with a monthly calendar and a short verse, motto, or blessing, taken from our different publications. Just the thing to keep in your desk, and to use, one each month. The set of twelve is sold for $.25.

We are sure that our readers will pardon us if we smile just a little proudly over the following letter that we received recently from one of our Weekly Unity subscribers:

"Without exception, every piece of printed matter which I have seen from Unity has affected me most pleasantly, not only because of the splendid thoughts and Truth conveyed by the words, but the appearance of each pamphlet, booklet, and so forth has been a joy in itself. The paper, the spacing, the type used, and the size of each piece are very satisfying. Often I have thought that inspiration from the Source of all has made artists of those in charge of the printing at your headquarters. Now that I have read Mr. Alberg's report in the August 9th issue of Weekly Unity I am convinced that the splendid spirit of the workers has indeed had remarkable results. I wish to extend my sincere appreciation to them for the spirit which they have put into their work and to say that it has brought me a great deal of joy."

Among the newer publications from the Unity press are two miniature booklets, "Statement of Faith" and "My Litany." Have you been asked to tell some one just what Unity teaches and found yourself at a loss to put the teachings into words? The "Statement of Faith" does this for you very concisely and simply. "My Litany" is a supplication to the Lord, which carefully considered and meditated upon cannot fail to bring you nearer to perfection in your daily life. These booklets are of uniform size and style. They sell for $.10 each.

There are some things that people just do not buy for themselves even though they want them very much. A Bible is one of them. A person will go on using an old Bible and wishing for a new, revised one, and still "guessing the old one will do." There are many of these people who would be delighted with the gift of a new Bible. Unity has used exclusively for several years the American Standard Revised Version of the Nelson Teachers' Bible. A leatheroid binding; cover index; self-pronouncing; large, clear, black type. This Bible sells for $4.50.

"There is a peculiar dignity attached to the gift of a book that is in no way affected by its price."

Each number of Wee Wisdom is so brimful of lovely things that it is hard to say that any one number is better than the others, and yet it does seem each year that the Christmas number is just a wee bit better than the preceding issues for that year. This Christmas number is no exception. Christmas stories and poems and beautiful illustrations will delight each of the Wee Wisdom readers. This is a splendid issue with which to begin a gift subscription to our monthly magazine for children to some tiny tot whom you wish to remember this Christmas time.

Our mottoes include two made of aluminum, in purple and gold finish, which will beautify any wall space on which they are placed. One has lettered on it in Old English letters, the words: "Christ is the Head of this House, the Unseen Guest at every Meal, the Silent Listener to every Conversation." The other has these words: "The City of Happiness is in the State of Mind." The price of these aluminum mottoes is $.50 each.

While our Prosperity Bank Plan contemplates the sending of only three subscriptions to friends, we believe that many of our friends may wish to send more than this number as Christmas gifts under this plan. You can do this by changing, in the coupon on page 596, the amount to be saved to the amount required to pay for the subscriptions ordered on the bank plan. You will then save that amount instead of three dollars within the ten weeks allowed.

DIVINE REMEDIES

A Textbook On Healing

There is a definite relationship between the thoughts that man holds and the conditions that manifest in his body and affairs. This book traces the relationship, gives the mental cause of the diseases that manifest, and the spiritual cure of each. It is published with the view of helping those interested in spiritual healing to heal themselves and to aid others in their search for health. If you are suffering from some physical ill, the index to "Divine Remedies" will refer you to that part of the text that will help you to uncover the error that produces the trouble. Paper binding, $.75; keratol, $3.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in January Unity magazine.

HEALING THOUGHT
Held Daily at 9 p. m.
January 20 to February 20

In the name of Jesus Christ of Nazareth I am made whole.

PROSPERITY THOUGHT
Held daily at 12 m.
January 20 to February 20

In the name of Jesus Christ of Nazareth I am prospered.

UNITY PUBLICATIONS IN FOREIGN LANGUAGES

The following named Unity publications can be supplied in the languages indicated. Other Unity publications are now being translated into foreign languages. When these are completed and ready for sale, announcement to our subscribers will be made on this page.

Directions for Beginners.....German, $.25; Spanish, $ .10
Finding the Christ .....German or Spanish, .35
Lessons in Truth.....French or Italian, $.75; German, 1.25
Tracts: Sure Remedy; Prosperity Thoughts; Consecration of the Room; Talk Abundance, Have Abundance; Ideas on Demonstrating Prosperity; Bless Your Money; Dedication of the House; How I Found Health; Enduring Words:.....
.....Spanish, assortment, $ .10

A Spanish translation of "Lessons in Truth" is now being prepared for our readers. We have had numerous requests for such a translation of this book. Announcement will be made through this page when this translation is published and ready for sale.

"Finding the Christ" is one of our booklets most constantly in demand. It teaches us not only how to seek and find the indwelling Christ but also how to place our reliance on it for all things. This booklet is published in the following foreign languages: German and Spanish, $.35 a copy.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following named places.

ARK., LITTLE ROCK—Pfeifer Bros.
CALIF., ALAMEDA—Home of Truth, Grand and Alameda.
ALHAMBRA—Unity Truth Cen., 206½ W. Main.
ARCADIA—Unity Class, Oak Tree Cottage, E. Huntington dr.
BERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen., 1037 Colusa.
CLOVERDALE—Truth Cen.
EL CENTRO—Unity Reading Rm., First Natl. Bank bldg.
FRESNO—Unity Truth Cen., 925 Divisadero.
HAYWARD—Unity Truth Cen., Palmtag bldg., B and Castro.
HERMOSA BEACH—Tri-City Soc., Box B.
HUNTINGTON BEACH—Mrs. F. A. Wood, 490 Ocean.
LAMANDA PARK—Unity Truth Cen., 65 S. Roosevelt.
LONG BEACH—Unity Soc., 432 Locust; Hewitt's Bkstore, 117 Pine; Unity Lib., 121 Chestnut.
LOS ANGELES—Unity Cen., 2120 S. Union; Unity Fellowship, 618 W. 9th; Unity Truth Cen., 233 S. Bdwy, rm. 405; Home of Truth, 1975 W. Wash.; Unity Lib., 233 S. Bdwy., rm. 342; Meta. Lib., 432 Music Art bldg.; Betty Crittenden, 4312 Rosewood; Bullock's.
MODESTO—Meta. Circle, 1030 12th.
OAKLAND—Fruitvale Truth Cen., 2021 24th; Unity Truth Cen., 1450 B Alice; Mrs. R. A. Townsend, 376 28th; Meta. Lib., Odd Fellows bldg.
PALO ALTO—N. T. Truth Cen., 565 Hamilton.
PASADENA—Unity Soc., 345 Calif.; Brown Shop, 190 E. Colo.
SACRAMENTO—Unity Cen., 309 Plaza bldg.; Unity Study Class, 1326 P, Apt. C.
SAN DIEGO—Unity Soc., 412 A; Home of Truth, 1515 Front; House of Blessing, 2109 2d; Meta. Lib., 1023 7th.
SAN FRANCISCO—Unity Cen., rm. 412, 251 Post; Meta. Lib., 466 Geary; Home of Truth, 1919 Sacramento; Calif. Truth Cen., 68 Post; Mission Unity Cen., American Hall, 20th and Capp; Truth Cen., 358 Sutter; The Emporium.
SAN JOSE—Christian Assembly, 72 N. 5th; Meta. Cen., 31 Porter bldg.
SAN PEDRO—Unity Cen., 934 W. 11th; Unity Truth Cen., 460 10th.
SANTA BARBARA—Truth Cen., rm. 39, 17 E. Carrillo.
SANTA CRUZ—Universal Truth Cen., 2d floor Higm bldg.
SANTA MARIA—Valley Variety Store, 221 S. Bdwy.
SANTA MONICA—Unity Truth Cen., 528 Arizona.
SEBASTOPOL—Unity Truth Cen., Palmknolla, Petaluma.
COLO., COLORADO SPRINGS—Unity Cen., 109½ N. Tejon, rm. 10; Grimwood's, 20 N. Tejon.
DENVER—Unity Cen., 302 Community Chest bldg.; College of Divine Science, 1819 E. 14th; Power Pub. Co., 4235 32d.
PUEBLO—Unity Truth Cen., 124 W. 13th.
D. C., IND—Takoma Park—Caroline Clark, 36 Carroll.
WASHINGTON—Unity Soc., 1326 I, n. w.; Unity Truth Cen., 1214 U, n. w.; Woodward and Lothrop, 10th and 11th, F and G; Meta. Lib., 1627 K, n. w.
FLA., JACKSONVILLE—Unity Cen., 302 Clark bldg.

TAMPA—Unity Cen., 1107 Marion; Henry C. Parrott, box 581.
IDAHO, MONTPELIER—Verna I. Shupe, box 531.
ILL., CENTRALIA—Meta. Lib., Trust Bank bldg.
CHICAGO—Unity Soc., 500 Capitol bldg., 159 N. State; Unity fellowship, 501 Music College bldg.; 64 E. Van Buren st.; Roseland Unity Study Club, 111 W. 104th; Mrs. F. G. Ritchie, 1814 Straus bldg., 312 S. Mich.; Etha Thomas, 4940 Champlain, 2d apt., 2d floor.
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald.
MOLINE—Truth Cen., 5312 6th.
SPRINGFIELD—Lawrence Cen. Constructive Thinking, 325 E. Lawrence.
WAUKEGAN—Mrs. C. W. Lindberg, 408 South.
IND., ANDERSON—Glen M. Tait, 505 Farmers Trust bldg.
INDIANAPOLIS—Unity Truth Cen., 1114 Odd Fellow bldg.; Unity Practical Christianity, 74 When bldg.; Truth Temple, 621 Meyer-Kiser Bank bldg.
KOKOMO—Mrs. Norman Simpson, 523 S. Washington; Sander's Bkstore, 119 E. Walnut.
MARION—Boston and Big Store.
VINCENNES—C. S. Miller, 316 Main.
WABASH—Alice M. DePuy, 75 W. Maple.
IOWA, CEDAR RAPIDS—Mrs. G. E. Cook, 1011 2d e.
DES MOINES—First Unity, 228 Victoria hotel.
OSKALOOSA—Kate Caldwell, 714 E. High.
SIOUX CITY—Unity Truth Cen., 409 Ross.
KANS., KANSAS CITY—School of Christianity, 1936 N. 6th.
WICHITA—Anna Jones, 1855 N. Market; Unity Cen., 3859 E. Douglas.
KY., LOUISVILLE—Truth Cen., 604 Shubert bldg. W. K. Stewart Co., 425 S. 4th.
LA., NEW ORLEANS—P. L. Brothers, sr., 1207 Constantinople; Unity Center, 2301 St. Thomas; Christ Church, 5641 W. End blvd.
MAINE, SACO—World Helpers, Flagg Pond Rd.
MASS., BOSTON—Truth Cen., 739 Boylston; Meta. Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield.
CAMBRIDGE—Truth Center, 71 Martin.
LOWELL—Mrs. Frank W. Derby, 11 Cascade.
SPRINGFIELD—Mary Margeson, 356 Main.
MICH., BATTLE CREEK—Unity Class, 90 Highway.
DETROIT—Unity Cen., 3782 Woodward; G. W. Hurley, 1532 Maple, rear; Higher Thought Assembly, 1432 Farmer; John V. Sheehan, 1550 Woodward; Catherine Burnham, Tuller hotel; Book Nook, 4650 Woodward.
FLINT—School of Meta., 417 Stevens, Nellie A. Thompson.
GRAND RAPIDS—Ida Bailey, Coit road, North Park, R. R. 9; Herpolsheimer Co.
IONIA—Lucia Vosper, E. Main.
KALAMAZOO—School of Christianity, 211 W. Dutton.
LANSING—John Preston, 303 Seymour.
PORT HURON—Mrs. G. E. Carpenter, 1134 Pine.
MINN., DULUTH—Peter Lein, 224 W. 1st.
MINNEAPOLIS—Unity Soc., 1760 Hennepin, apt. 4; Unity Cen., 831 Aero bldg.; Caroline D. Walen, 2310 W. 50th. Psychology Club, 2744 4th, S.
ST. PAUL—Meta. Lib., 99 Garfield; Soc. of Truth, 446-A Wabasha, rm. 3.

MISS., GREENWOOD—R. L. Hataway, 807 S. Main.
MO., KANSAS CITY—Unity Lib., 913 Tracy; Unity Reading rm., 1107 Waldheim bldg.; Bookman Lib., 1010 Grand; Unity Cen., 203 Jewell bldg., Armour and Troost; Unity Study Class, 2319 Michigan; Emery, Bird, Thayer; Cummings Bkstore, 227 E. 9th; Tedford E. Dennis, 529 Brooklyn.
ST. JOSEPH—Unity Cen., 225 Kirkpatrick bldg.
ST. LOUIS—H. H. Schroeder, 3537 Crittenden; Divine Science Cen., Hotel Melbourne, Grand and Lindell; Truth Cen., 4030 Lindell; Mrs. J. C. Appel, 2631 Russell.
SPRINGFIELD—Dr. Isabella M. Grant, McDaniel bldg.
MONT., BUTTE—Keefe Bros., 25 W. Park.
NEBR., FALLS CITY—Unity Cen., 1707 Stone.
LINCOLN—Unity Soc., 502 Fraternity bldg.
OMAHA—Unity Class, 3314 Burt; Meta. Lib., 280 Acquilla ct., 1615 Howard.
NEV., YERINGTON—Mrs. C. S. Durand, box 67.
N. H., MANCHESTER—Home of Truth, 153 Concord.
N. J., ELIZABETH—Unity Soc., 1081 E. Jersey.
EAST ORANGE—Divine Science and Unity Soc., 569 Main.
HACKENSACK—Truth Cen., 360 State.
MONTCLAIR—M. Elizabeth Blackmore, 303 Claremont.
NEWARK—Unity Soc., Riviera hotel.
PATERSON—Unity Truth Cen., 98 Bdwy.
N. M., RATON—May Schleifer, 321 N. 4th.
N. Y., BROOKLYN—Unity Classes, 774 E. 40th.
BUFFALO—Unity Soc., rm. 18, Mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware.
NEW ROCHELLE—Unity Cen., 14 Banefay Pl.
NEW YORK—Unity Soc., 250 W. 57th; Brentano's, 5th ave. and 27th; Meta. Bkshop., 25 W. 42nd; Center Pub. Co., 828 7th; Divine Science Pub. Co., 113 W. 87th; Seymour School, 57 W. 48th.
ROCHESTER—Unity Soc., 138 Court; Scrantom's, Powers bldg.
SCHENECTADY—Unity Cen., 125 Park.
SYRACUSE—Katherine Carter, 155 E. Onondaga.
UTICA—Home of Truth, 5 Hobart.
OHIO, AKRON—Unity Church of Truth, 283 S. Main.
CANTON—Ralph Young, 139 Cleveland, s. w.
CINCINNATI—Unity Cen., Burnet house, 3d and Vine; Divine Science Lib., 9 W. 4th, rm. 57; New Thought Temple Lib., 1216 Mercantile Lib. bldg.; Universal Truth Cen., 11 W. McMicken.
CLEVELAND—Truth Cen., 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman; Unity Class, 3518 Poe; Tucker School, 5012 Euclid.
COLUMBUS—Unity Truth Cen., Seneca hotel, Broad and Grand; McClelland Bkstore, High.
DAYTON—Pettibone McLean, 23 W. 2d.
HAMILTON—New Thought Unity Temple, 7th near High.
MT. VERNON—Katherine K. Staunton, 15 N. Mulberry.
ROCKY RIVER—Unity Cen., 19330 Frazier Dr.
TOLEDO—Unity Class, 656 Pleasant pl.
OKLA., OKLAHOMA CITY—Unity Cen., 309 Baltimore bldg.; First Divine Science Church, 1313 N. Hudson; Wiggner Bk Co., 128 W. Main.
TULSA—A. F. St. Clair, Densmore hotel; Unity Class, 211 Seaman bldg.; Tulsa Bkstore, 19 W. 3d.
OREGON, MILL CITY—Jennie Christensen, c/o Mrs. A. Hinkle.

PARK PLACE—Clara H. Rosebraugh.
PORTLAND—Meta. Lib., 312 Central bldg.; Realization League, 727 Corbett bldg.; Tansing Book Co., 380 Morrison.
PA., BUTLER—Ethel C. Turner, 426 N. Washington.
ERIE—Truth Cen., Reed House.
PHILADELPHIA—Unity Cen., 236 S. 13th; Chapel of Truth, 1507 Walnut.
PITTSBURGH—Kingdom School, 819 Wabash bldg.
WILKES BARRE—Alice B. Sadler, 57 Terrace.
R. I., PAWTUCKET—Ida M. Syddall, 53 Lupine.
PROVIDENCE—New Thought Cen., 72 Weybosset, rm. 307.
TENN., NASHVILLE—Unity Cen, 307 Commercial Club bldg.; Unity Truth Cen., 150 5th, n., Psychology bldg.
TEX., AUSTIN—Griegs, 910 Congress.
DALLAS—Unity Soc., 1311 Elm., rm. 301; Mrs. C. H. Garvin, 1401 N. Beckley, Unity Club, 3606 Roseland; Unity Circle, 1631 Pine.
EL PASO—Unity Truth Cen., 1728 Wyoming.
FT. WORTH—Unity Truth Cen., 505 Worth bldg.
HOUSTON—Unity Meta. Cen., 1 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Cen., 818 Maverick bldg.
VA., NORFOLK—Unity Cen., 2817 Villa Circle; Freeman's Bkstore, 243 Gramby; Truth Cen., 119 Tazewell; Mrs. P. B. Cain, 1248 W. 27th.
RICHMOND—Susan Baker, 628 N. 7th.
WASH., BELLINGHAM—Augustus Griffin, 1415 W. Holly.
CHEHALIS—Alice L. Ruth, 876 Folsom.
SEATTLE—Unity Class, 4093 Arcade bldg.; Seattle Cen., 504 Home Savings bldg.; S. Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Cen. of Philosophy, 537 Waldorf hotel; Bookery, 4241 University way.
SPOKANE—Spokane Bk. Co., 903 Riverside; Church of Truth, 6th and Jefferson.
TACOMA—Meta. Cen., 719 s. e.; Raymer's Bkstore, 1317 Pacific.
WIS., MILWAUKEE—First Unity Cen., 130½ Oneida, rm. 6.
WYO., CASPER—Unity Truth Cen., Zuttermeister bldg., rm. 5.
AUSTRALIA, BRISBANE, QUEENSLAND—Unity Truth Cen., Albert House, 2d floor.
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins.
PERTH—Albert & Sons, 180 Murray.
SYDNEY, N. S. WALES—New Thought Cen., 140 Elizabeth.
CANADA, MONTREAL—Edith Clapp, 2588 A Esplanade.
MOOSE JAW, SASK.—Unity Cen., N. Basement, Hammond bldg.
TORONTO, ONT.—Unity Cen., 53 College.
VANCOUVER, B. C.—Truth Cen., 18 Fairfield bldg.
VICTORIA, B. C.—Unity Cen., 600 Campbell bldg.
WINNIPEG, MAN.—Unity Cen., 672 Alverstone.
ENGLAND, BELPER, DERBY—Rev. W. J. Robson, 20 The Fleet.
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial arcade, E. C., 4; The Rally, 39 Maddox, W 1; Theodore Waterman, 146 Church Rd., Upper Norwood, S. E. 19.
SCOTLAND, GLASGOW—Unity Lib., 1558 Gt. Western Rd.
S. AFRICA, JOHANNESBURG—True Self Realization Service, P. O. box 3491, rm. 9, 189 Jeppe.

THREE NEW BOOKLETS

Many of your friends undoubtedly have already quite a complete Unity library. For them you will wish to choose for this year's Christmas gift one of the newer Unity publications. "Creation and Re-Creation," by E. V. Ingraham; "Stepping Stones," by Francis J. Gable; "Getting the Clear Realization," by F. B. Whitney, are three of our newer publications.

"CREATION AND RE-CREATION" is offered to the seeker as an aid in attaining the consciousness in which he may realize healing for himself. Price, $.50.

"STEPPING STONES" affords a year's course of study in building a spiritual consciousness, taking one statement each day and using and applying it in the order in which it appears. Price, $.35.

"GETTING THE CLEAR REALIZATION" was originally published in tract form and met with such pronounced approval from our readers that we concluded to publish it as a booklet. The title is explanatory of the article itself. Price, $.25.

UNITY INN COOK BOOK
An Ideal Gift for the Housewife

The better the housewife the more interested she is in improvement. The Unity Inn Cook Book contains more than nine hundred tested, meatless receipts and eighty-four balanced menus. It contains many valuable suggestions for variety, nutrition, balance, and economy in preparing meals. The wife who wishes to get away from monotonous meals, the mother who is interested in nutritious food for her children will welcome this aid to the solution of her problems. Attractively bound in blue washable keratol, this book sells for $2 a copy.

UNITY BOOK ENDS

These beautiful bronzed book ends have for their design a façade of the Unity administration building, with the word, Unity, below. You will find them a great convenience in holding your little Unity library on the table. You will also find that they will make a wonderfully rich looking gift for some friend who already has quite a Unity library and about whose gift you have been puzzled. The book ends sell for $5 a pair.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the light, are invited to join Silent-70 and take up this work. Write to us for information. We give the following testimonial:

A Penitentiary—Have just received my Silent-70 membership card, and am very glad that I am privileged to help carry on the good work that you are doing here in this institution. The men really receive a great deal of encouragement and good from your meetings, and we are all grateful for the interest that you take in us. I can hardly believe that you can realize the amount of good that your visits do. It surely makes us feel happy to know that some one thinks that we are worth saving. The boys would like to offer the services of one of our quartets if there is room on the program for us. Will you please secure a correspondent for me, as at present I have no one to write to.

Hoping that the blessing that Christ brings to us may be yours forever, and that the prayer I offer for you each evening may come true, I am—*A Prisoner, S-70 No. DK-37.*

(EDITOR'S NOTE—The above letter was written from a prison where Silent-70 conducts a study class.)

HELPS TO GOOD WORDS CLUB MEMBERS

The Good Words Club pin, official emblem of the organization, will prove a most attractive as well as a helpful and appreciated Christmas remembrance to Good Words Club members and to other friends. The pin, 10K gold, bearing the symbol of the Three Wise Monkeys, is outlined in blue enamel, with the words "Speak no evil" at the top, and "G. W. C." at the lower edge. The price of the pin is $1.50.

The pledge card, suitable for framing, will make an especially artistic gift, carrying with it ideals that are enduring. The motto card, 10 by 12 inches in size, is designed in four colors and is hand lettered. The price is $.25.

Orders and inquiries concerning the Good Words Club should be addressed: Good Words Club Department, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks.....$1.00;	$1.50
Bible, American Revised	4.50
Book of Silent Prayer.....Paper, $.75; keratol,	2.00
Christian Healing $1.00; $2.00;	3.00
Study Helps and Questions for Christian Healing.....	.35
Divine Remedies.....paper, $.75; khaki, $2.00; keratol,	3.00
Cook Book, Unity Inn .....washable cover,	2.00
Lessons in Business .....paper, $.50; khaki,	1.50
Lessons in Truth .....$.75; $1.50; $2.00;	3.00
Question Helps for Lessons in Truth	.35
Miscellaneous Writings .....$.75; $1.50;	3.00
The Garden, the Gate, and The Key.....	1.50
Treasure Box	.50
Truth in Song	.50
Wee Wisdom's Way .....paper, $.75; de luxe,	1.50
Wee Wisdom Picture Book, Vol. I, II, III.....each	1.50
Beaux Arts Series (6 booklets): All Sufficiency in All Things; Directions for Beginners; Finding the Christ; God's Hand *and* Loose Him and Let Him Go; Practice of the Presence; Trusting and Resting.....each	.25
Bible and Eternal Punishment	.15
The Christian Salesman	.50
Consecration of the Room, The	.25
Creation and Re-Creation	.50
Faith that Removes Mountains	.25
Finding God	.25
Finding the Christ .....keratol,	1.00
Getting the Clear Realization.....	.25
How to Attain Your Good	.35
Holy Spirit, The.....	.25
In Christ's Garden	.50
Inspirational Series (3 booklets): Good Words; Morning Meditations; Spiritual Law in Business.....each	.35
Joy *and* The Way of Attainment.....	.25
Lessons for Young Students	.35
Lord's Prayer, The .....paper, $.50; keratol,	2.00
Love: The Supreme Gift .....paper, $.50; cloth,	1.00
Love's Roses	.25
My Litany	.10
Philosophy of Denial	.25
Prosperity Series (4 booklets): Giving and Receiving; Invisible Resource; Prosperity and Success; Wealth and Wisdom... each	.25
Truth Student with Soldiers.....	1.00
Pure Reason and Honest Logic of Practical Christianity	.25
Sayings of Jesus Christ, The	.35
Silence, The .....paper, $.50; keratol,	2.00
Stepping Stones	.35
Tithing	.25
Talks to Men	.25
Unity's Statement of Faith	.10
Unreality of Matter	.25

THREE VALUABLE GIFTS

A Christmas Prosperity Bank suggests itself as a helpful solution to a part of your holiday problems. It answers the questions of what to give and of how to pay most conveniently for gifts for at least three of the friends on your Christmas list. You may order subscriptions to Unity magazine for gifts for them, their subscriptions will begin at once, and you need not pay for them until next February.

The increased prosperity that you will find through use of the Prosperity Bank drill and through Silent Unity's prayers for your prosperity will enable you to meet more readily all of the many little extra expenses that come at this season of the year. By using the Bank drill faithfully you will establish more firmly within yourself the prosperity consciousness necessary to bring into manifestation throughout the coming year the bountiful good that is yours.

The coupon below is for your convenience in ordering a bank.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will save $3, the amount necessary to pay for subscriptions to Unity for one year, for the three persons whose names and addresses are inclosed with this blank. I will send this amount to you within ten weeks after receipt of my bank. I will also use daily the prosperity thought that you send me and will coöperate in every way with you in establishing within myself the prosperity consciousness necessary to enable me to receive in full the good that is mine.

Name .....

Address .....

City ..... State.....

Write the names and addresses of the three persons to whom you are sending subscriptions, on a sheet of paper and inclose with blank. u-12-24

THE JOY OF GIVING

"Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and serving. He that would be happy, let him remember that there is but one way: it is more blessed, it is more happy, to give than to receive."

This paragraph is taken from a quotation from Drummond, appearing in a recent issue of Unity magazine. Now is the season in which each of us is busy proving the truth of these statements. Have you not heard friends say: "Oh! I get lots more fun out of getting ready for Christmas than I do out of Christmas itself"? Have you watched the tiny tots on Christmas morning? The biggest thrill was not when they first saw their toys but when Mother or Dad opened the gift that their tiny fingers had made. Have you not given to some friend from whom you expected nothing in return and found more pleasure in the giving than you found in any gift that you received?

Make sure of a merry Christmas by opening your heart that you may freely and joyously give to those around you. Christmas is a season of giving, not of getting.

There is a Unity publication for each of your friends, young or old, man or woman. You cannot find a better guide than the Supplement and the Publishers' department in this issue of Unity to aid you in choosing wisely.

THE FOUNDATION OF A TRUTH LIBRARY

"Lessons in Truth," "Christian Healing," and "Miscellaneous Writings" form a foundation for the study of Truth without which no Truth library can be complete. These books are published in uniform bindings and make a very attractive gift set.

"Lessons in Truth," by H. Emilie Cady, is the textbook used in our beginners' classes. These lessons are so simply and clearly explained that beginners cannot fail to understand them; on the other hand, advanced students never fail to find further help from repeated readings of them. Paper cover, $.75; paper, pocket size, $.75; cloth, $1.50; khaki, $2; limp keratol, $3.

"Christian Healing," by Charles Fillmore, is especially well adapted to study by the student who has completed a study of "Lessons in Truth." A book on spiritual healing which explains the healing law that Jesus proved and that men of today are proving. Bindings: paper, $1; cloth, $2; khaki, $2; limp keratol, $3.

"Miscellaneous Writings" is a collection of books and tracts by H. Emilie Cady. Each chapter has proved its value in the solution of everyday problems and is complete in itself and short enough to be read in one study period. Paper cover, $.75; cloth, $1.50; limp keratol, $3.

THE GOD I KNOW

The God I know is a God close by,
Not seated on throne in far-off sky,
But is here on this earth reflected in trees,
In mountains, in flowers, in sweet summer breeze,
In ocean's grandeur, in plain's delight,
In noontide glare and in stilly night,
In children's prattle, in manhood's prime,
Since the birth of worlds until end of time,
For the God I know with a thought that's free,
Is the God of love, found in you and me.

—*Carleton Everett Knox.*

This verse is one of our large assortment of mottoes and greeting cards. Hand lettered on an attractively decorated card, it sells for $.35; framed, it sells for $1.50. There are many hand decorated verses, framed and unframed, in this assortment. Carleton Everett Knox, the author of many of these verses, has opened to you, through these mottoes and cards, a wide field of inspiration and wholesome philosophy.

Unity offers you an attractive assortment of Christmas cards, also. There are six of these cards, beautifully colored, with appropriate wording for this season. Each card is inclosed in an envelope. These cards sell for $.05 each or $.25 for six.

A complete catalog of these exquisite cards and mottoes will be sent to you upon request.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Santa Claus Bookshop

After all is said and done, after all the hurry and skurry of the grown-ups, Christmas really belongs to the kiddies. If you don't have tiny tots of your own to whom to give, or if you can't borrow some just for the joy of giving to them—well, you just don't know the joyous fun that Christmas really is.

WEE WISDOM—The Truth magazine for children. The perfect balance in this little magazine of instruction and inspiration and of beauty and amusement makes it of inestimable value for the children. They cannot fail to be broadened and lifted by it even while they are entertained. An attractively illustrated monthly magazine. Subscription price, $1 a year.

IN CHRIST'S GARDEN—The diary of Little Sister, a daily record of her growth in the understanding and realization of the omnipresence of God. The price of this booklet is $.50.

TREASURE BOX—A quaintly told and beautifully illustrated story carrying with it the moral that the treasures of life are not given but are found by seeking. Price, $.50.

WEE WISDOM'S WAY—A story of the remaking of a whole family through the discovery of Truth; a story that every one, from the tiny tots to Grandmother, will enjoy. Beautifully bound and illustrated copy, $1.50; paper, $.75.

for Wee Wisdom Children

If you have a child to whom to give, look over our list of children's books and select your gifts from it. If you have no child of your own, the very best thing for you to do is to hunt up one who needs you and the joy of your gift just as much as you need him and the joy of giving, and give to him.

AUNT JOY'S NATURE TALKS—Our latest book for children, written to give them a broad, spiritual vision of the part that each of God's creations—tree, rock, water, flower, animal, fruit—has in the carrying out of God's great plan. It contains many attractive illustrations that the children will enjoy. This book is published in two bindings: paper, $1; cloth, $1.50.

LOVE'S ROSES—A Truth fairy tale of two little girls in a land where thoughts are flowers—good thoughts are lovely flowers, and evil thoughts are weeds and nettles. Price, $.25.

THE GARDEN, THE GATE, AND THE KEY—The adventures of three little girls in finding the key that admitted each of them to the beautiful Garden of Wisdom. Beautiful color illustrations. Price, $1.50.

WEE WISDOM PICTURE BOOKS—Composed of selections from Wee Wisdom magazine. Volumes I, II, and III represent selections from Wee Wisdom for the years 1921, 1922, and 1923, respectively. All elaborately illustrated. Price, $1.50 each.

GIFTS FOR MEN

The past year has seen a great increase in the interest that men, successful business men, are taking in the teachings of Jesus Christ. They are seeing more clearly the practical side of these teachings and they are realizing the benefits that they may derive through the application of these principles to their affairs.

For a gift to a man of this progressive class, we can offer no better Christmas suggestion than one of the following Unity publications:

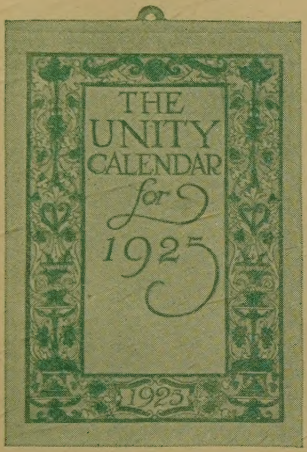
LESSONS IN BUSINESS—Each lesson of this booklet is based on a teaching or a parable of Jesus. These lessons are not intended so much as an interpretation of the Bible as to show the definite connection that exists between the teachings of Jesus Christ and the business problems of today. A wealth of discussion and observation of real practical worth to all engaged in the business of life. Paper, $.50; khaki, $1.50.

THE CHRISTIAN SALESMAN—A booklet compiled for the salesman, whether he is selling from the counter in a shop, making a regular territory for staple products, or supervising sales for his business. The real estate man and the advertising man both will find their problems touched upon here. Paper cover; handy pocket size. Price, $.50.

THE CHRISTIAN BUSINESS MAN—A year round gift for any business man. This monthly periodical contains such a great variety of subject matter that it cannot fail to appeal to any business man, no matter what his line of work. Titles of some of the articles that have appeared in the past will give an idea of the diversity of material: Competitive Courtesy, Christianity in Dentistry, Selling Real Estate, Winning a Customer, Increasing Circulation, Creating Success by Creative Thought. Subscription price, $1 a year.

THE UNITY CALENDAR

Inspiration, Service, and Ornamentation



The inspirational thoughts in the 1925 Unity Calendar are taken from that column that has grown so dear to our Weekly Unity readers—Things to Be Remembered. The thoughts are written by Lowell Fillmore. The one for July says: "We can fill our minds and our bodies with Godlike thoughts and reap happiness, health, and prosperity, or we can let the negative thoughts of appearance fill our minds and bodies with discord." These statements, one of them before you each month, will be an inspiration for you to fill your mind and body with Godlike thoughts and to reap your happiness and prosperity. When the year is over, you will find that you have grown perceptibly by daily study of these truths.

The calendar is seven inches by ten inches; the type is large and distinct; the paper is of the best grade, making the calendar quite durable. Our Unity artist has designed a very attractive border in colors. The calendar will be an ornament in your office, over your desk, beside your dresser, in any place where you will use it most.

The calendar will be sent in a decorated box, adding to its appropriateness as a gift. The price, $.50, makes it possible for each of our readers to have one in his possession.

THREE POPULAR SERIES

INSPIRATIONAL SERIES

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